The Accedence of Armorie.

Aduiſe you well this worke ere ye reproue,
Concciue it warely, read it more then once,
Be learned ere ye teach, leaue off ſelfe loue,
So ſhall you find an Art, worth pretious ſtones.
Although by kind the (Backe) will not abide,
The glittering ſhew of comly Phebus courſe,
But from the light aie ſhrowds her ſelfe aſide,
Apolloes beames pardy ſhine nere the worſe.

To the honorable assemblie of gentlemen in the Innes of Court and Chancerie, Gerard Leigh wisheth loyaltie.

Considering (right Honourable) dutie that I owe to my naturall Countrey, and that I haue a talent to vse to the increase of vertue, by which I am stirred to set foorth some part of my time spent, in discharge of my dutie towards God, and the world: Wherefore taking boldnesse, partly of your benigne inclinations, towards the auncient tokens of Armorie, as right wel appeareth in the most ancientest of your houses, now newlie re-edified: I haue therefore enterprised to set out in the English toong, the Blazon of Armes, which are aswell gathered out of the holie Scriptures, as of other most antientest Authors.

And although those be worthie of great laude, that found out the sciences liberal, wherewith the soule of man is beautified. Yet is there due as great commendation to them, that hath searched foorth the way, to make the bodie not much inferiour to the soule, And those are they that haue written, and be the authors of this science or sciences. They I say, are named ancient Herehaughtes, who haue made distinction betweene the gentle and the vngentle, in whom there is as much difference, as betweene vertue and vice. For the which we are bounde to make for them a worthie memoriall, declaring our kindnesse dewe towards them. Of which sort, I will shew so manie, as I haue authorized this phamphilet by. And they are of number ix. as followeth. 1. Nicholas Vpton, *deseryed blasonne*. 2. Nicholas

Warde wrote of the whole worke. 3. Bartholus of tricking, and differences of brethren and kinsfolke. 4. Vlpianus wrote of the whole. 5. Buddeus, of the beginning of the Law of armes. 6. Alciatus the booke called Parergon. 7. Fraunces of Foea, of vnperfect colours. 8. Honorius, of the order of battailes and combat. 9. Iohn le Feroune, of the blazon of colours. And though I haue of these nine authoritie, yet my attempt is not of presumption to teach, (I my selfe hauing most need to be taught) but onlie to the intent that gentlemen, that seeke to know all good thinges, and would haue an entry into this, may not finde here a thing expedient, but rather a poore helpe thereto. And for because in matters of learning, great volumes are of little price, vnlesse the matters therein be of themselues worthie: therefore I thought good, rather to write some little booke of rare title, then to make a great volume of common matter. And for somuch as this treateth of blazon of Armes, and of the worthie bearers of them (which Plato affirmeth to be the vpholders of the common wealth, & Salomon saith likewise, where such be not, the people shall fall to ruine) I therefore, haue named this, the Accedence of Armorie, and doo now dedicate it vnto your honors, as the first fruits of me gathered in other mens Orchards, Trusting that your wisedomes will take in good part my meaning & indeuour (although oppresst with rudnesse) by the example of king Artaxerxes: who disdained not the poore husbandman his homelie hands-ful of cleane water, but thankfully receiued the same, esteeming the present not after the value, but after the will of the giuer, by which it appeareth, that the mind of man enricheth the value of euery thin, & not the greatnes thereof. And if (most graue lawyers) I may perceiue your good contentation with

sent

this, I shal God willing, after my returne from Vrine, present you with the Genealogie of all the kinges of England, since the conquest hetherto: the rather because I haue seene a booke of the Genealogie of the kings of France & French kings, wherin might faults be espied, if it were as diligently looked to, as it hath bin long looked for. And yet I think him an Herehaught that compiled the same. But where I shall in this booke commend any one cote, or dispraise, I protest vnto you, my meaning is but the general description of the one and of the other. And againe, how many soeuer I set forth, I meane to name verie few, and such they are, as be gone from the world, of whom I am sure to be vnthanked. Wherfore must humbly I beseech your honours, to daine to be patrons of this my worke, against the middle finger pointings of the vngentiles, dissseuered into iij. vnequal parts. The first whereof are gentle vngentile. Such be they as wil rather sweare armes then beare armes. Who of negligence stop mustard pots with their fathers pedegrees, or otherwise abuse them. The second sort, are vngentle gentlemen, who being enhaunced to honor by their fathers, on whom (though it were to their owne worship) yet can they not keepe so much money from the dice, as to make worshipful obsequies for their said Fathers, with any point of armory: but despise the same, because (say they) those his armes were purchased for slips. Most of these desire the title of worship, but none do worke the deed that appertaineth therunto. And of these that runne so farre as will not turne, old women will say, such youth wil haue their swing and it be but in an halter: but God keepe them from that. The third sort, and worst of all, are neither gentle vngentle, or vngentle gentile, but verie stubble curs, & be neither doers, sufferers, or wel speakers of honors tokens. As of late, one of them was called to

worſtrip in a Citie within the prouince of Middleſex, vnto whom the Herehaught came, and ban ſaluted with ioy of his new office, requeſting of him to ſee his cote. Who called vnto him his mayd, commanding her to fetch his cote: which being brought, was of cloth garded with a burgunian gard of bare velues, well bawdefied on the halfe placard, and ſqualioted in the fore-quarters. Lo, quoth the man to the Herehaught, here it is, if ye will buy it, ye ſhal haue time of payment, as firſt to pay halfe in hand, and the reſt by and by. And with much boſte he ſaid, he ware not the ſame ſince he came laſt from Sir Iohn Shorne. The Herehaught being ſomewhat mooued, ſaid: I neither asked you for this cote, ſhepe cote, or hogges cote, but my meaning was to haue ſeene your cote of Armes. Armes quoth he, I would haue good legs, for my armes are indifferent. This man was a horſeman, but not of the lighteſt ſort, or ſuch as are called light horſemen. For (ſaith the Herehaught) ſuch haue feete and cannot go, legs they haue, but they cannot ſtand, let them be like ſuch as diſpiſe all gentlemen, and euermore be infected with the gowte. I could ſhew you of the end of him, but becauſe this little booke ought to followe the matter, whereof it beareth the title, which ſhal be done in familiar talke betweene Gerard the Herehaught, and Leigh the Caligat knight, therefore I leaue off. And thus praying you to ſuffer Diogenes to lye groueling ſtil, which if ye do not, he wil reproue you, as he did one that was ſuſpected of robbing dead mens tombes, whereof ye are nether doers or ſufferers. And ſo praying to God to keepe you ſtil in that mood, to whom I commit you with the end of my preface. Humbly beſeeching you to vnderſtand ere you iudge.

Richard Argoll of the Inner Temple, *wisheth the Reader aduancement by Vertue.*

THE common saying is that the Iuie bushe is hanged at the Tauerne doore to declare the wine within: But the nice searchers of curious questions affirme this the secrete cause, for that that tree by his natiue propertie fashioned into a drinking vessell plainely describeth vnto the eie the subtill art of the Vintner in mingling licors, which els would lightly deceiue the thirstie drinkers tast. And therefore where good wine is according to the prouerbe needeth no bush: euen so to praise it whose excellencie vttereth it self, is but matter superfluous and meere mispent time. For loe, the verie title of this worthy worke stayeth the glauncing eye of the passer by, & maruelously both ioyeth the minds of those who by Gods secrete iudgement haue attained the honor thereof, and wonderously inflameth the harts of others who as yet haue not tasted it, to atchieue the like. Notwithstanding perhaps some grimme Philosopher will renue Democritus practise in making such scoffe hereat, that hee wil more comber the world with his vaine gigling, then this small volume might seeme to comber him. Such girars nowe be, who seeming to contemne all thinges, become themselues a contempt to all men. But to such foot-followers of like philosophers, I reply, that those their great masters whose disciples they vaunt themselues, yea in those bookes,

bookes wherein they scorne honor, yet sought the fame in setting their names thereto. Neither think I notwithstanding their ytter shew, that any of them with Diogenes wil throw away the dish to drinke in their hands. But wel wit they, that the original Author of honoring Nobilitie, is the high God, who euen in the heauens hath made a discrepans of heauenlie spirites, giuing them seuerall names as ensignes of honor. But sithence my purpose is to other ende, leauing this I hye me thereto, wysshing the Reader rather with fauorable attention to listen the precious worth and commodities of the knowledge disclosed in this pamphlet, then with rash and preiudiciall iudgement nothing hurtfull to the Author but redownding to his owne reproch, to condempne it. All knowledge and Arts rising first in the East amongest the Children of God, as by his secrete meanes reuealed vnto them were by the painful toile of man diriued from cuntrie to cuntrie, from Nation to Nation. For Greece it self, who shortly after became the storehouse of the highest misteries, attributeth the first receiued grouds to the hard trauail into Ægypt of that diuine *Plato*. Rome eke was not smally inriched by her Orator, who seemed to spoil that famous Athens of her peculier eloquence, as witnessed the outerie of *Appolonius* rapt in admiration, astonyed, & sory, saying: *O Tully*, as with wonder I praise thee, so lament I the fortune of the Greeks, sith that lerning and eloquence which onely was left vs, is nowe to Rome transported by thee. Herein as Nations began to grow, so began they to cõceiue a stately opinion of them selues ioyned with a maner contempt of others that lacked the knowledge they had. The Iewes called all other Gentils: The Grecians & Romans vsing a more reprochfull terme scorned the rest as Barberous. The Italians euen at this day (a people in whom as yet lie raked the old sparks of the Romayn glory) call vs on this side the Alps, Tramontani: noting thereby in vs the lack of ciuility & of their cuntry curtesy, thinking that nurture hath

not

not yet crept ouer those vast huge hills. Thus see wee by little and little howe knowledge crept to places erst vnknowne: Yet for we are (as pretely noteth the Poet) seuered from the world, It is thought that common knowledges came later to vs then to others our neighbors, for our farther distance from the places where Artes first sprang. But for the feats of chiualry and proper aduancementes thereof, It is well knowne that this our Cuntrie may compare with those who therein thinke themselues most victorious. For perdy their growing fame first grewe by him out of whose loines the Englishe Nation sprang. The sonnes of Ebrancus the fift King from Brute sailing into Germany, vnder the cõduct of their brother duke *Asseruens*, possessing a great part therof, made their prowes knowen vnto that forein nation. *Belinus* with his brother *Brennus* begot by *Dunwallo* first crowned king of this Realme, by peaceable possession, and establishing good laws, wel declared before thy huge gates (O mightie Rome) their princely courage to be nothing inferior to the old Italian glory. *Gurgunius*, sonne to that famous *Beline*, encreasing the honour left him from his worthie aunceſtre, sayling into Denmarke with famous victorie conquered it. And reason well accordeth. For this our clime being subiect to Mars, although I know some iudg the Moone chiefly to haue domination ouer vs, the people naturally must yeeld such effects, as that mighty planet imprinteth in their inferiour bodies his subiects. For as the heauens haue ruled of old the earth, an vnmoueable masse, with their beneficiall effects: so in this our region, the fire of honour mounting by martiall prowes, the chiefe aduancer of gentry, must of force so long last in this nation, as matter ministred from aboue maintaineth it. Thus gentry rising by prowes, in memory kept & maintained to posterity by diligence of the Herehaught, craueth of eche gentle wight of their courtesie, fauour & frendship to him: who by record preserueth to ensuing age, their yong and tender fame, making the same freshly

to

to floriſhe many yeeres after their laſt long ſleepe, and death. For, no leſſe welcome ought be this diſplaying of the enſignes and prices of honour, then of honourable deedes, ſith honour is the maintenance as well of all other vertues, as of it ſelfe. Of the honorable therefore, & worſhipfull, not only reaſon, but dutie requireth the entertainment of this Gentleman. But yee that nowe line, or hereafter ſhall, trauelling in the chaſe of the glory deſcried here, if hereby your mindes be ſtirred by vertue, to ſeeke what erſt you lackt: then are ye alſo endebted to this well deſeruing author. But of neceſsitie enforced ye of elder fame, embrace the man, and loue the worke, for here your vertues are diſplayed and blazed to the world, that but in corners lurked before.

The deſcription of the Viniet with *the circumſtance thereof, contained in the* firſt Page of the Booke.

THE King hath receiued of God, by the handes of Moſes, a ſword of correction for tranſgreſſors, whereby he ruleth his Realme, maintaineth the Lawe, and by his knighthood, defendeth the Prieſt & labouring man. The Iudge receiueth the Law, wherewith he doth euery man right: and in ſeruice of the King, he quieteth the King, the Prieſt, and the labouring man. The Prieſt married to his bookes, preacheth and prayeth for the King, the Iudge, and the labouring man. Vnto whom he miniſtreth the Sacramentes, whoſe trophy is the cup of health, with bread and wine. The labouring man who holdeth the plough, he worketh for the King, the Iudge and the Prieſt, and getteth the fruites of the earth to their ſuſtenaunce, whoſe trophie is the bill with bow and arrows. All this while they are obedient to God, he giueth them dominion of the world, and maketh all creatures ſubiect vnto them: who by reaſon, haue power to ſearch the ſecretes of euerie kind, whereof the cardinal vertues haue their originall: whoſe tokens bee ſhewed in the Scocheon betweene the King and the Iudge.

Prudence

Prudence.

The first whereof is a looking glasse of Christall in a field of greene, which signifieth prudence. *Salomon* saieth, the feare of God is the beginning of prudence. Prudence searcheth all thinges, and tryeth foorth trueth. She taketh councell of thinges that she purposeth to bring to a good end, calling to minde thinges past, deliberately pondering therein with thinges present, that shee may the rather preuent the daunger of thinges to come. Prudence discerneth good from euill, and vertue from vice.

Iustice.

The second is a paire of ballance of Siluer, in a fielde blewe, which signifieth, Iustice, who aswell vpholdeth the dignitie of euerie estate, as also the cõmon wealth, and yeldeth to euerie one his due, and telleth what to do, and what to leaue vndone. Iustice giueth reward after merite, as to the benefactour mede, and to the transgressor punishment. Iustice sustaineth the weak, and maketh a perfit pathway between thine and mine, in which sort Dauid executed righteousnes and Iustice.

Fortitude.

The third, is a piller of Porphier in a golde field, which signifieth Fortitude, who groundeth vpon beliefe, & hath a bold spirit inuincible. He passeth not to spend blond, life, & good. Fortitude is magnificence, with a ioyfull cleare courage administring thinges laudable, with confidence to holde strongly his entent, and by tolleration to suffer all manner griefes, and yet keepeth his minde without

out alteration Fortitude is perſeuerance, to maintaine al iuſt quarrels, he ſeeth to none but to God, ſaying he is my fortitude.

¶ *Temperance.*

The fourth is a Iugge and cuppe of Ruby rock, in a field ſiluer which ſignifyeth temperance, who ruleth himſelfe by diſcretion, againſt the violent mouings of courage in things vnlawful, & cauſeth all things to proceed in order and degree. He qualifieth manners to comlines, and diſcerneth cauſes of equal regiment, keeping alwaies the meane. And as *Salomon* ſaith, he is diſcreet, that hath temperance in talke. And ſo ſilence attempereth ſpeech, Temperance is the meane to ioine the bodie and ſoule by abſtinence and ſobernes, and cauſeth the bodie to deſpiſe the world, and deſire heauen.

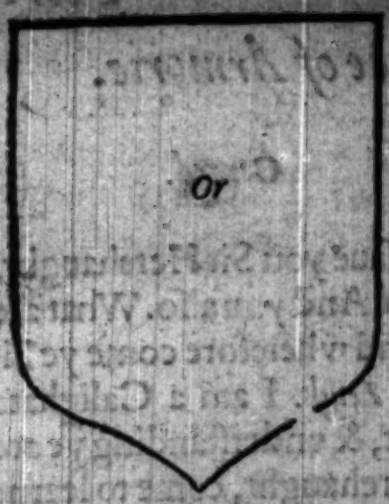
The

The Accedence of Armorie.

Leigh. *Gerard.*

GOD saue you Sir Herehaught. *Gerard.* And you also. What are you and wherefore come ye hither? *Leigh.* I am a Calighate knight, & vnderstanding ye are an Herehaught, come to learne those things, that you are bound to teache me: that is to blaze Armes, with all the termes therto apperteining, with my seruice to my Soueraigne. *Ger.* And if I were not bound to doo it by mine Othe, yet of courtesie I will teache you. And because ye are willing, I will the sooner instruct you, euen from the beginning to the ende, Telling you for the first point, that there are nyne sundrie fieldes, of the which, seuen of them be termed colours, and two, Mettals. *Le.* which are they? *Ge.* The two mettals are Gold and Siluer. And the seuen colours, are Red, light Blew, Blacke, Greene, Violet, Otenge-Tawney, and Murrey. But you must not so terme them. Wherefore, I will set their proper names within euerie of their Scotcheons. And for to call them by these names, it were shame amongest the Herehaughtes, and not worthie the name of blazon. But to the effect. First I will begin with the most pretious mettall, Golde.

(Or.)



L. That word is French. And wherfore do ye blaſe in that language? *G.* I blaſe not in that language: But the termes of blaſonne are in that language, and I wil tell you why. Sithens the time of that famous prince King *William the Conquerour*, whoe ouercame this realme with his Normans, euen vnto Cheſhire to the Malpas, that language hath bin commen to euerie Engliſhman. Likewiſe, by the victories of that puiſſant Prince King *Edwarde the thirde*, conquering twiſe ſo much in France, as the Conquerour did in Englande: It came to paſſe, that wee haue bin mixed, as well in language as alſo in bloud. For beyond Burdeaux, the Engliſh ſpeech hath beene as commonly talked, as in London is now both *French* and *Dutch*. Since that time (I ſay) they haue beene vſed as wel heerein, as in the Lawes of this Realme, the names of all offices, and officers, and in a manner, in all gentlemanlie games and paſtimes, as hawkinge, hunting, or otherwiſe. And now to ſpeake of the worthines of this mettall, Golde, *Ariſtotle* ſayeth, it is fyxed and when it is fine, it will not ruſt: ſo will it not melt in the fire without Art. *Plato* telleth of it to be plyant, pure, and temperate, and to haue vertue to cleanſe ſuperfluities gathered in boddyes; whereupon hee declareth, that it helpeth Leproſye, and clenſeth meſelrie. *Auycene* reporteth, that the

the fylings of golde, put into meate or drinke, taketh away the trembling of the heart, sowning and the splenatique disease. **Legh.** Why set you foorth such commendation of gold? is such praise also required in your arte? **G.** I saye thus much, and must yet saye more in commending of the woorthines thereof. For looke how much this mettall excelleth all others in the kinde thereof, as in finenes and puritie: so much should the bearer thereof, excell all other in prowes and vertue. Therefore, sayth Christine of Pice, no man should beare this mettall in armes, but Emperours and Kinges, or of the bloud royall. **L.** Are there not many that notwithstanding, beare golde in their armes, and are not of the bloud royall? **Gerard.** Yes. But Christine spake it, as onely for the woorthinesse thereof. Meaning that as none ought to be worthier then they: so they shoulde beare the worthiest mettall of all other. And yet I might saye more in commendation therof. **L.** By your leaue, I perceiue then, that it was not in vaine that Phalerius sayde, they would digge Pluto out of hell for golde. The which whether it were for the worthines of the mettal, or for couetousnes of their minds: doubtlesse not onely they, but many moe, haue in such sort desired it, that some haue ventured body and soule to beare it. **G.** Whensoeuer I speake of bearing, I meane the woorthinesse to the bearer, for honours sake. And so woorthy is this mettall golde, as it hath not beene, but well remembred to be spoken of in the Bible, as in Exodus by the commandement of God, when there were diuerse

ſtruments appointed to bee made to his honour, then golde was vſed as mettall fitteſt to ſeruc for the ſame purpoſe. L. I pray you nowe abridge off your talke thereof, for I know it to bee precious, and I my ſelfe will conclude the whole matter, with that wittie ſaying of Phillip that mightie king of Macedonia, who being fully bent to take a certaine caſtle, whereof it was tolde him by his ſouldiers, that it was a thing vnlikely by ſtrength of man to be ouercome, asked of them if it were not poſſible for an Aſſe heauy laden with gold to haue acceſſe thereto. Gerard. In deede, this perſwadeth further to make mee thinke that golde is not onely vertuous, but alſo victorious. Well now to leaue this matter, and come to an other, I will ſhew you of that planet, whereunto golde is reſembled. The Sonne is likened thereto, and is vſed likewiſe in blazon. The Philoſophers write, that as the heart in man is the nobleſt: ſo is this Planet, of all other the worthieſt, and as it were the verie comfort of them all. Euen ſo Ambroſius in Exameran ſaieth, that the Sonne is the eye of the world, mirth of the day, faireneſſe of heauen, meaſure of times, vertue and ſtrength of all that is engendred. Martianus telleth, that the Sunne paſſing in the middle of the circle of the Zodiack, ſendeth frō himſelfe twelue beames, by which the vppet and nether bodies are comforted. The Sunne (ſayth hee) is the well of the minde, reaſon, might, and in witte of the worlde, and moderator of the firmament. Macrobius ſheweth in defyning the Planettes, that the light of all the roundneſſe of Circles, commeth of

the Sonne. And that hee is in the middeſt among the Planettes, to make Harmonie and accorde, as the middle ſtring of an Inſtrument of muſicke. Eccleſiaſtes ſayeth, what is more cleare than the Sunne? The Sun ſayth he, ouerlooketh all things and declareth the day. **Legh.** Can yee ſaye any more in commendation of this Planet? **G.** Yea, twiſe as much, if it were not for making you wearie. But to conclude, Saint Mathewe writeth, that Ieſus when he was transfigured, his face ſhone as the Sunne. And he ſaith alſo, in the ende (whereby hee meaneth the ende of endes) the righteous ſhall ſhine as the Sunne. Well, now I will proceede to that precious ſtone, which the Herehaughtes doe vſe in blazonne, for, and in the name of this mettall, and Planet that is called a Topace, which ſtone, for his vertue, is ſayde to be noble. And as Dioſcorides writeth, it ſwageth wrath, ſorrowe and euill thoughtes, and helpeth the bearer thereof of frencie and ſoddaine death. This Stone, for his worthineſſe, was ſet in the breaſt lappe of Aaron. **L.** Are theſe ſo many and ſundry blazons, vſed of all Herehaughts? and are they all auncient? **G.** Theſe three ſortes haue beene vſed, and are as auncient as from the firſt beginning of Armes bearing. And there are three other alſo, but they be of nearer time. As blazon by the dayes in the weeke, deuiſed by Fawcon, principall Herehaught of Englande, in the time of the famous King Edwarde the thirde. Alſo blazonne by Flowers, deuiſed by a French Herehaughte called Mallorques, in the tyme of

Charles the seuenth frenche king. And last the blazon by the principall parts of mans bodie diuised by an Almayne in the time of kynge Henrie the fife. But all those I omitt for lengthning of tyme. Now will I shewe you the meaning of this mettall and that it is sometime simple, and sometime componed. L. How is it when ye call it simple? G. The Scochon is then, either mettall or colour, onely a fielde. L. But is that good Armorie? G. Yea & very ancient. And who that beareth so, it being Or, signifieth vnto them, wisedome, riches, magnanimitie, ioyfulnes and elation of minde. L. I pray you tell the compoundes. G. I will. You must note by the way, that compoundes are sometime termed partitions, and yet are they still called compounds, whereof I will shew you hereafter at large, when you shall terme them compoundes, and when pertitions. Nowe I will onely shewe the composition, or ioyning of mettall or colour, with golde as followeth.

1 But simple, first it signifieth as before is rehearsed.

2 With Argent, to be a victor ouer all infidelles, Turkes and Sarazins.

3 With Geules, to shedd his owne bloud for the riches of this worlde, and liberally to spende it.

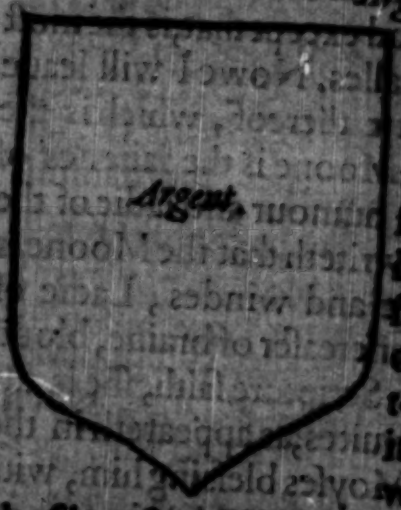
4 With Azure, to be trusted to keepe the riches of the world for himselfe, and from others.

5 With Sable, constant in euerie thinge, also in loue.

6 With Verte, ioyfull with worldly riches.

7 With

7 With *Purpure*, a friend to his enemy.
8 With *Tenne*, patient in trouble.
9 With *Sanguine*, ruffeth and soone deceiued.
Le. I perceiue you well. Go nowe to the seconde mettall.



Argent.
Ge. That is called Siluer, and blased by the name of Argent. It is a royall mettall, and doth honorable seruice to princes, as well in vessell of housholde, as for the larges in gift thereof. It is commonly known to be of such nature, that it will not bee wrought with the hammer before the filuer Smith hath abased it with copper. Beeing fine, it is said to be medicinable. *Le.* You digresse now, and meddle with that that appertaineth not to this Art. *Ge.* I maruell what Science, Arte, or mysterie it were, that an Herauld shoulde haue none intelligence thereof were it neuer so secrete or profound? For, if he haue not of all thinges some vnderstanding, as well as of seuerall languages, he is not worthie to be an Herehaught. Therfore necessarie it is for him to haue an vniuersal knowledge in eche thing. But though this in deede concerne an other Art, yet our part is to set out that we doo to glorie. For looke what soundes to praise and commendation, that we meddle and must haue to doo withall. But because ye haue taken me vp so sore at

the beginning, as though we thought I would haue bin long in praising of Siluer, as I was of Golde, I will for your ease cutte of much that I was mynded to haue spoken of. To conclude therefore, onlie note this. That as the pretious mettall golde dooth in his nature excell all other: So is Siluer onelie excelled thereof, and except that, is the most precious of all other mettalles. Nowe I will leaue it, and come to the planette thereof, which is the Moone. *Plinie* saieth, the Moone is the fairenes of the night, mother of the humour and ladie of the sea and riuers. *Macrobius* writeth that the Moone is the chaunger of the ayre and windes, Ladie of floudes and ebbes, and encreaser of braine, bloud and marrowe. The holie Scripture saith, she is the ripener and increaser of fruites, as appeareth in the benediction of Ioseph, Moyses blessing him, with the ripe fruites of the Moone. Which is a good proofe, that the Moone bringeth ripenesse vnto fruites, though it seeme a thing contrarie to reason. And so there I leaue, and come nowe to the pretious stone, called the Pearle, which *Isidore* writeth to be engendered of the dewe of the Heauen. *Plato* saieth, the Pearle hath vertue comfortatiue, and restoratiue, and is foode to man: which is veryfied by *Iosephus*, who sheweth that when Ierusalem was besieged by *Tytus Vespasian*, the Iewes liued long, hauing nothing to eate but only pearles. *Aristotle* telleth, that Pearle hath a singuler vertue in cōforting the braine. The kingdome of heauen saieth Christ, is like vnto a Marchant seeking goodlie Pearls, which when he found one pretious pearle,

sold

solde all that he had and bought it. Whereby Heie-haughts may learn to bestow this pretious treasure vpon such as woorthilie will esteeme the same, and to rewarde the Oxe with haye as *Agrippa* well noteth. And so ende I with this mettall, planet and stone, shewing vnto you the signification of the mettall.

1 Simplie of it selfe, it signifieth to the bearer thereof Chastitie, virginitie, cleare conscience, and Charitie.

Compounded

2 With *Or*, to reuenge Christ bloudshed.
3 With *Gules*, bold in all honestie.
4 With *Azure* curtesie with discretion.
5 With *Sable*, yeelding vp all pleasure.
6 With *Verte*, in youth vertuous, and continuance thereof.
7 With *Purpure*, the louing fauor of the people.
8 With *Tenne*, to be content with sufficient.
9 With *Sanguine*, to recouer an ouerthrow.

Le. I pray you satisfie me in one thing that I will aske you, whereby I may the rather vnderstande your compoundes. For in your compoundes of golde, with all other, you haue sett the siluer, and shewing your meaning thereof, in that place your saying is, with siluer, and here ye say with gold, and to mine vnderstanding, they ought both haue one meaning. *Ge.* It might seeme so to the vnskilful, but you must vnderstād that in the treaty of gold, wher I say with Argent, which is as much to say, as with siluer, the gold is there first. So heere in this place,

when I saie with Or (which is to be vnderstanded with Gold) the siluer is first. For that must bee a generall rule vnto you for the first naming of euerie thing. For therein standeth a preheminence. *Le.* I doo now vnderstand you. As though the field of the Scocheon were of both these mettals, of the which (by the means of the standing of them) there should be a regard, and that is shewed by the meaning of this word (with.) Well now I pray you to proceed, and shew me of the vij. colours.

Geules.

Ge. The first of these seuen colours, is called *Geules*. And in colour neither red nor Sanguine, but is the verie vermilion it selfe, for that is right Geule. It is a royall colour, and hath that proper qualitie in it selfe, that it may not be gased on any while, For then the eie is weekened therby. The Author whereof is proofe it selfe. *Le.* I thinke you may bee to seeke for commendation of this colour, for I haue not heard much either spoken or written in praise of it. Can ye say any thing? *Ger.* Although it shew it selfe to be commendable, yet shall it not want my praise. I were neere driuen to the wall if I had no more to commend this colour by, but that wherewith the French Herehaughtes did ferre foorth their *Auriflambe* which came from Heauen, as by vayne miracle they faine.

But

But they that make such shift, shoulde rather haue taken occasion to praise the same, for that the Red Rammes skinnes couered the arke. And that is no fable, Yet for my promise of commendations, I say to you it is, & long hath bin vsed of Emperours and kinges for an apparell of maiestie, and of Iudges in their iudgement seats. Also God the father, promising redemption to the people by the passion of Christ saieth, what is he that commeth from Edom with red coloured clothes of Bosra: which is so costlie cloth? Besides this, it is often spoken of in the scripture, which I leaue of for lengthning of time. Now wil I speak of the planet Mars, which is the planet, that this colour apperteineth to, and is of all other the hotteſt, and most firie. *Martianus* telleth, he is the Armipotent God of battel, whose hardie desire is to be auenged with speedie boldnesse. *Ptolemeus* saith, this planet maketh a man apt to all firie workes. *Le.* If this be al the praise you can giue him, you will no more offend me with tediousnes. *Ge.* What needeth more then enough can ye not vnderstand hereby what the nature of Mars is? *Le.* Yes verie well. *Ge.* Why then I will shew you of the precious stone apperteining to that colour and planet, which is called a Rubie. It is a stone of dignitie, and as *Isidore* writeth, is of the kind of Carbuncles. This pretious stone, neither fier wasteth nor changeth his colour. This was one of the precious stones that was set in the breast lappe of Aaron. Of diuerse authors, this is diuerslie and wonderfully commended, for his singuler vertues. As who list to reade, may finde plentifully enough

written

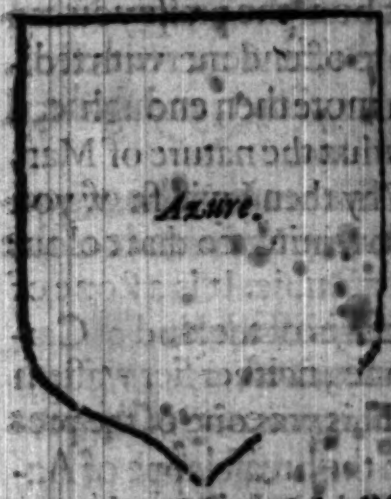
written thereof. Nowe to the colour simple, and compound.

of it selfe.

1 It betokeneth strength, boldnesse with hardinesse.
2 With *Or*, a desire to conquer.
3 With *Argent*, enuie reuenged.
4 With *Azure*, to win heauen by good deeds.
5 With *Sable*, hateth the worlde with wearinesse thereof.
6 With *Verte*, bold of courage in youth.
7 With *Purpure*, strong in deed, iust in word.
8 With *Tenne*, mortall hatred.
9 With *Sanguine*, enemie to Venus pastime.

Le. Now if it please you, to the second colour. *Ge.* That is called light-blewe and named of Herehaughts.

Azure.



Azure: It is royal & a colour of heauenly hew. For when the Sunne shineth most clere, & that all cloudes are put to exile, the firmamēt is all wholy of this colour, which is onely of the pureneſſe of the aire. Whereof Iob speaketh to the busie searchers of gods mysteries, saying, Then shal the residue of the life be as cleare as the noone day: which to the iudgement of man is all Azure. Whose proper planet is Iupiter, which by his good-

nesse

neſſe as *Martianus* ſaieth, abateth the malice of Saturne. Therefore the Poets faine, that hee did put his father out of his kingdome: *Iſidore* writeth, as he abateth the malice of the euil planets, ſo he augmenteth the goodnes of good planets, whoſe precious ſtone is the Saphier, which as *Iſidore* telleth is both noble and excellent, and to be worne vpon the fingers of Princes. *Dioſcarides* writeth of it, ſaying: It lightneth the bodie and preſerueth the limmes whole. The Saphier (ſaieth hee) is the Carbuncles mother. For the Carbuncle is found within the Saphyer, as the childe within the wombe. He ſaith alſo, it hath a ſinguler vertue, to accord people in ſtrife, and to abate vnkind heate of burning feuers. Bound to the pouſe, it helpeth againſt melancholie, and ſtaunceth bleeding that commeth of anguiſh, and is a remedie againſt venome, and preſerueth the ſight. In the old time, it was onely hallowed to *Apollo*, the rather to haue a ſpeedie anſwere of him, of thoſe things that were requeſted. Here ending with this colour, planet, and ſtone, I will enter into the ſignifications.

1 Which ſimplie, ſheweth the bearer to be of godlye diſpoſition, and in renowne to the ende of the worlde.

2 With *Or*, the ioyful pleaſure of riches.

3 With *Argent*, vigilant in ſeruice.

4 With *Geules*, readye to reproue villaynous deedes.

5 With *Sable* lamenteth all mens hurts.

6 With *Verte*, to preuayle in all newe enterpryſes.

7 With

7 With *Purpure*, good in Counsell, and to be beleeued.

8 With *Tenne* soone angry, and soone pleased.

9 With *Sanguine*, long or he be mooued, either to good, or euill. *Le.* The third colour and fift field, is blacke, what say you of it? *Ge.* I say it is so of colour, but must not so be called, but Sable.

Sable.

And although it do represent moorning, yet it is honourable, and worthie to be borne in armes, so that it be borne orderlie. Black (saith Aristotle) is the priuation of white, or clearenesse that is engendred of darkenesse. Whereby it should appeare, to be the antientest among colours. For in the first of Genesis it appeareth that darkenesse was before God made light, and then darkenesse would haue beene fellow with light, if God had not seperated them. I coulde shewe much commendation thereof, by authoritie of scripture. But for tarrying too long on one thing, I ouerpasse that colour, and will beginne with this planet, whose name is Saturne, that highe and mightye potentate, which surmounteth so much all the rest in degree. Vnder whom are brought out graue and deepe counsellers, great builders, and repairers of antient houses, plentiful keepers of them, and long liued men. Whose precious stone is, the Diamond

which

which of his hardneſſe perſeth all other ſtones and mettalles: whereof it is ſaid by Ezechiel. Thy forehead ſhall be harder then the Diamond ſtone. As who would ſay: thy forehead ſhalbe as hard as that which hath nothing to cõpare with it in hardneſſe. This ſtone is called of the Greekes, by the name of a vertue, as may not be daunted. Iſidore ſaieth, it warneth the bearers thereof to eſchewe venome. Dioſcorides writeth, that it withſtandeth witchcraftes. This ſtone (ſaith he) borne on the left ſhoulder hath vertue againſt chidings, and ſtrife of enemies. **Leyth.** What are the ſignifications of this colour Sable? **Gerard.**

1 Of it ſelfe conſtancie, diuine doctrine, and heauineſſe for loſſe of friendes.
2 With Or, honour with long life.
3 With Argent famous.
4 With Geules, to be feared of his enemies.
5 With Azure, ſtudious to appeaſe ſtrife.
6 With Verte, after great ſorow, much ioy.
7 With Purpure, religious to the death.
8 With Tenne, vnquietnes hindereth his deſire.
9 With Sanguine, proſperous in Pionary.

L. I haue heard it ſaid of Herehaughtes, that ſiluer and Sable is the richeſt ſhielde of all other. I pray you tell me whether it be ſo? **G.** No, who ſoeuer ſaith ſo miſtaketh the matter. For we haue in armes bearing three ſundry degrees. And they are all Superlatiues, as followeth.

1 Moſt rich.
2 Moſt faire.
3 Moſt glittering.

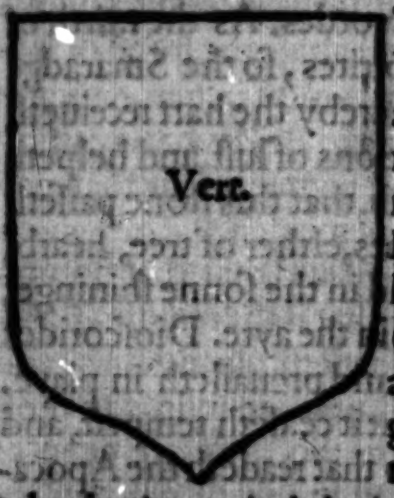
L. I pray

L. I pray ye tell me which they are, and how I ſhould knowe them. G. When the field is Or, and the thing that occupieth the field, is Sable, that cote is moſt rich. L. What is your reaſon? G. Whē the Diamonde is ſet in golde, the mettall honoreth the ſtone, and the ſtone the mettall. And if it were ſet in ſiluer, the ſtone ſhoulde honour the mettall, and the mettall abaſe the ſtone of honour. And ſo that colour is moſt richeſt, when it is in moſt richeſt field. Legh. And what ſay ye by the ſecond? Gerard. Moſt fayreſt is that, that may be fartheſt ſeene, or beſt perceined. The which is, when the field is Argent, and that that occupieth the field, is Sable. L. What is the reaſon? G. Argent will be ſeene in the darkeſt place that is, and contrariwiſe, Sable will bee ſeene in the moſt cleareſt light that may bee. So theſe are euen as light and darkeneſſe. And ſithen of nature they may be ſeene fartheſt of all other colours, therefore is that ſhield called fayreſt in the field. And as for the thirde, you knowe the value of golde, you knowe alſo the riches of the earth, when it is cladde with that comfortable colour, Greene: both which are ioyfull to beholde, as well to man as beaſt, being not onely to them great delight and comfort, as alſo the onely meane of all their chiefeſt ſuſtenance. When theſe two richeſſe (I ſay) are borne together, it geeueth reioyſing to the heart of the beholder. And therefore when golde is the fielde, and Verte occupieth the ſame, then is it moſt glittering. It is written in Eccleſiaſtes, As a Smaragde that is ſet in golde, ſo is the

mirth

mirth of muſicke, by the mirth of wine. By which compariſon you may ſee, that Vert in Or is glorious to behold, and glittering of it ſelfe. And nowe to the fourth colour.

Vert.



That is greene and blazed Vert: Of the whiche all authors agree, that it is much comfortable to the ſight of man, and of all colours moſte ioyfull to the hart. And therfore in May (the pleaſanteſt month of all the yeere) when the groũds are clad al in their natural colour and kinde what ioy trow ye is it to the beholders? Dooth it not euen while hee reioyſeth, rauiſh him of all his ſenſe? Eſaye ſaith: take your pleaſure vnder all greene trees, with muche more commendation, (whereof I could ſpeake,) mentioned in the ſcriptures. L. Let that paſſe. I pray you what planet belongeth to this coulour? Gerard. Venus, Which as Meſſa Hala the olde Aſtrologer ſaith, is a femynine planet, and of complexion temperatelie cold and moyſt. Iſidote writeth, that the planette exciteth to loue wonderfullie, eſpecially between mã & woman. But that I cõmit wholy to the iudgmẽt of worthy Gower, & of that famous ſir Gef. Chaucer, whoſe workes do yet remaine as greene as the

Lawrell

Lawrel tree, comparable in euery point with thoſe which haue deſerued chiefeſt praiſe. And nowe to the Smaradge, a precious ſtone, otherwiſe called the Emerawde, which hath in it ſelfe ſingular vertue. Dioſcorides ſaith, it comforteth the vitall ſpirites. Eccleſiaſtes, in cõmendation thereof, maketh a compariſon, with theſe wordes. As the mirth of muſicke comforteth the ſpirites, ſo the Smaradge comforteth the ſight, whereby the hart receiueth ioy. Alſo it repreſſeth motions of luſt, and helpeth againſt illuſiõs. Iſidore ſaith, that this ſtone paſſeth all other colours in greennes, either of tree, hearb, or graſſe of the fielde. And in the ſonne ſhininge, rayſeth of it ſelfe a beame in the ayre. Dioſcorides ſaith, it encreaſeth riches, and preuaileth in playe. Ambroſius affirmeth, that it ceaſeth tempeſt, and ſtencheth bloud: but who that readeth the Apocalips, ſhall find there a raine bowe about the ſeat of God, of Smaragde only. Of the which colour, planet, and precious ſtone, I leaue of. And now to the ſignifications. Firſt of it ſelfe,

It ſignifieth ioyfull loue, bountifull mirthe, and gladneſſe, with continuance of the ſame.

2 With Or, all in pleaſure and ioy.
3 With Argent, a ſure lieuetenant.
4 With Geules, no wether ſtoppeth his will.
5 With Azure, too merry and glad.
6 With Sable, moderate of mirth.
7 With Purpure, after good fortune, euill lucke.
8 With Tenne, to delight in bloudſhed.
9 With Sanguine, to laugh, and weepe at once.

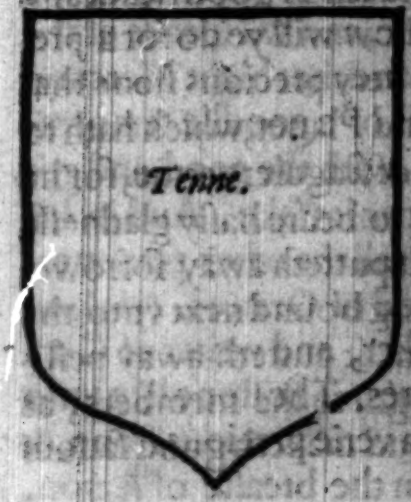
The

The which color in armes is purple, and is blazed by this word, Purpure, which is a princely color. *Isidore* saith, there are many other colours, that Dyers and Painters do occupie, but this colour (saieth he) of them all is most noble. And that is well declared by the answere of *Plato*, to *Dionisius* who at a banquet, commanding a maske to be made in that colour, Purpure, esteeming the same according to the worthines, said: Sithence it was a colour for kings and Princes, to bee vsed in Maiestie, it were not meete, to abase the same in vaine sporte and wantonnes. *Plinie* eke, writing thereof, saithe, that wooll died into Purpure, is a remedie against incurable diseases. *Valerius* affirmeth, that *Hostilius* was the first King, that euer ware purpure. I read, that *Salomons* seat was of the same colour whereof I leaue, and wil speake of the planet appropried thereto, and that hight Mercury. Mesahala writeth, that it is of a goodlie temperature, & is of qualitie good with the good, and goeth with the euill for companies sake. And in his coniunctions, agreeth with all the other planettes. The Poets call him, the God of Orators. *Ptholomeus* nameth him to be a kalker, and writer of Characters, numbers and figures. The stone like vnto this planet is the Amatist, a verie precious stone, & one of them that was set in the breaste of Aaron.

This (as *Isidore* sheweth) is enemie to drunkennes, and giddie braines, & causeth a man to haue good forecast, & a quicke mind, remoueth idle thoughts, and encreaseth good vnderstanding. Thus ending with this colour, planet and stone: I will shew you the signification of the bearer thereof.

Simplie, First it sheweth iurisdiction, a ruler of lawes, and in Iustice to be equall with a Prince.

2 With *Or*, sage and rich.
3 With *Argent*, loueth quietnes.
4 With *Gules*, politike in warres.
5 With *Azure*, a iust seruitour, but not luckie.
6 With *Sable*, as lamentable as the lapwing.
7 With *Verte*, Scorpion like.
8 With *Tenne*, good in fireworke, and to runne away by the light.
9 With *Sanguine*, such a Souldior, as at Kings Richards field, caused his man to brace him in a male and laie him in a ditch. Such bearers of armes there are some times, of whom I am wearie to write.



And now to the sixt colour, which we call Tawney, and is blazed by this worde, Tenne. It is a worshipfull colour, and is of some Herehaughts called Bruske, & is most cõmonlie born of French gentlemen, But verie few Englishmen bear the same: yet it is armorie, and so are all colours.

colours, that are not staynandes. And for because I finde no authour to commende this colour, and againe, I haue not vsed hetherto to speake any thing of my selfe, but all out of good authors, I wil speak but a woord of it, and so passe ouer. *Le.* What can yee say in commendation thereof? *Ge.* It is the surest colour that is, of so bright a hewe, being componed: for it is made of two bright colours, which is Redde and Yellowe. And yee shal not haue any colour so made amongest all that may be deuised and not to be staynand. This colour, Tenne, is cõpared to the Dragons head, which although it bee not a planet, yet is it such a starre, as in some respect hath the nature of a Planet, and keepeth likewise such course in the Zodiake, as he resteth a certaine time in euerie of the twelue signes, as the planettes do. *Haly* calleth it a good starre, with whom when the Moone hath coniunction, it presageth good fortune. *Le.* You haue made harde shift to take a Planettes fellowe, in the stead of a Planet. And simple though it be, it standeth in good stead, and is not against reason. But how will ye do for a precious stone? *Ger.* There is a very precious stone that answereth to this colour and Planet, which hath to name the Iacinth. A stone of singuler vertue, for he maketh the eye messenger to beare hasty gladnesse to the hart. *Isidore* saieth, it putteth away sorrowe, and encreaseth mirth. Being bound next vnto the skinne of a man or woman, it putteth away pestilent ayre, and giueth strength to the members, as liuelinesse to the sinewes, and maketh good sauour sweete and holsome.

1 The ſignification ſimplie of this colour, to the bearer thereof, is glorie of himſelfe.
2 With *Or*, venterous for wealth.
3 With *Argent*, proſperous on water.
4 With *Gules*, maker of enmitie.
5 With *Azure*, ſo haſtie, as ready to take hurt.
6 With *Sable*, a good enginer for warres.
7 With *Verte*, rather to bid battell, then do it.
8 With *Purpure*, his counſell is beſt.
9 With *Sanguine*, neither dooer, or ſufferer.

Le. Sir if it might not offend you, I pray you, is not this colour of your owne deuiſing. *Ge.* It is not ſo. Neither would I haue you think, that I ſhould bee a corrupter of honour, with deuiſes of mine owne head. The colour was firſt deuiſed and vſed in Lidia, and euen heere in cote armour is it often ſeen, as in French cotes, yea & ſome Engliſh cotes alſo.

But now you compel me to ſhewe ſome names, which is contrarie to my promiſe. There is of the name of Hunzaker, and one other called Finers, I dare ſay, they are right Engliſhmen, and haue born that colour of long time, For they are both of auntient houſes. Thus ending with this colour, mettall & ſtone, I purpoſe to proceed with the ſeuenth colour, or (as I may ſaie) the laſt of all coulours of Armorie, which is called Murrey.

Sanguine.

This is blazed Sanguin, & is a princely color, For so we must call it, because it is one of the colours, appertaining of antient time to the Prince of Wales, I pray god send vs one such. This color is of great estimation and very stately, & is the apparel of the knights of the Bathe, as also of the Serieants of the Law at their solempne feastes. The heauenly starre appertaining to this colour, is the Dragons taile. Which though, (as I said of the hed) it be no Planet, Yet in his workings and mouings, hath the effect of a planet, through all the twelue signes in his aspects of the Zodiake, and is euer opposite to the head aforesaid. And as the Moone is enemie to some planets: so the taile of the dragon is enemy to the Moone in their coniunctions and oppositions. The precious stone to this colour annexed, is the Sardonix, the which (as *Isidore* telleth) hath a most pure vertue in it towards the bearer thereof. It putteth away letcherie, and embraceth chastitie. Saint Iohn writeth of this, saying, that this stone Sardonix, shall bee the sixt stone of the foundation of the heauenly Ierusalem. In the which Citie (I pray God) I may serue as a Pursuiant and so I ende of this colour, starre, and stone, shewing you that it signifieth of it selfe to the bearer thereof, not to be hastie in battell, and yet a victor,

2 With *Or*, victorious in youth.
3 With *Argent*, rather die then be captiue.
4 With *Geules* hot in loue and soone cold.
5 With *Azure*, whom no man resisteth.
6 With *Sable*, disloyaltie.
7 With *Verte*, as lieue be hated as loued.
8 With *Purpure*, keepeth good hospitilitie.
9 With *Tenne*, euery day a new faith.

Le. Now I perceiue the nine fields are ended, & I do not remember that you took any order, whereof you would speake next: Therefore except yee haue any matter to ioyne to this, my desire is, to learne what they were, to whom Armes first were giuen, and by what name ye terme them. *Ge.* You speake both of good matter and in good time. Noblenes (according as authours haue written of the same) is a dignitie and excellencie of birth, and lignage. For when priuate possessions, were giuen by the consent of the people (whoe then had all things in common, and were equall without degree) they gaue both the one and the other to him at whose vertue they maruelled, and of whom they receiued a common benefit. And this benignitie is called in English, gentlenesse, and thereof were they called gentlemen. Of whome issued children who being brought vp in vertue, and perceiuing the aduancement of their progenitors, endeuoured themselues to walke their parents steppes, and still reteyned the fauour, and reuerence of the people. Thus for the goodnes proceeded of such generation, the state of them were called good kinde. And when vertue with great possessions or dignitie

tie, had got continuance in one bloud, then was it nobilitie. For the which they were to be honored: *Aristotle* in his Politiques, rehearsed foure kinds thereof. As noblenes of riches, and noblenes of lignage, noblenes of vertue, and nobleneſſe of ſcience. Of all which I meane to ſhewe but of two of them, that is of vertue, & lignage, from whence all the other doe proceede, euen as one of them two proceede out of the other. Noblenes of vertue, is a glory gotte by courage of manhood, good conditions, chaſte liuing, and by laudable honeſty. All which belongeth to the harte of man, by exerciſe of good workes, with whom they are made familiar. *S. Chryſoſtome* ſaieth, a man may preſume to take himſelfe as verie perfite noble, which is aſhamed to ſinne, and will not ſuffer himſelfe to bee ouercome of the ſame. And therefore as the ſoule is more pretious then the bodie, ſo much is noblenes of vertue, more precious then noblenes of lignage, and ſo I ende of that. The noblenes of lignage, is an excellency of dignity going out of the bodie, but not comming out alwaie of himſelfe that is ſo ennobliſed, for perhaps hee neuer deſerued that which came to him from his auncеſtours, who by their merites haue gotten the ſame. And therefore comming of natures gifte, it ought not to bee boaſted off. For *Seneca* ſayeth, he that doth boaſt of the ſtock that he came off, doth praiſe an other man. The bondman may boaſt and ſay, all wee be commen of Adam. So Lucifer with his compliſes might ſay, all we be commen of heauen. And that is true. But yet for their puniſhmēt are all

driuen into the bottomles pit of hell, vnto whom the prophet Esay saith: How art thou fallen from heauen oh Lucifer? how hast thou gotten a fal euen to the ground? for thou saidst, I will climb vp into heauen, and make my seate aboue beside the stars. The same Sathaell tharchangel, made after the similitude of God, full of wisedome and perfite fairnes, as saith S. Gregorie, and Prince of the ten orders of Angels, abode not in heauen one houre, but for the sinne of pride, he with his consentants were vtterly expelled. For restitution of the which tenth order, it pleased the diuine Maiestie of God the father of his infinite goodnesse, to make man after his own similitude, as appeareth in Genesis. So man was made a liuing soule, and as the Philosophers saieth, hauing life in foure maners, that is to say, perseuerant, liuely, moouing & vnderstanding. And furthermore, man in his first creation was immortall, not by nature, as Angels, which haue no power to die, but by grace, that is to say, by possibility not to haue died. For if he had kept innocencie, hee should haue had no knowledge of death. Now the diuell that was first bound, had despite at Adam, that was then so free, and assaulted him till he had caused him to breake the commaundement of God: by which, man was brought into thraldome, that continued vntill such time it pleased the father of heauen, to sende into this worlde his onely Sonne, begotten before Lucifer (as *Dauid* sayeth) *Iesus Christ*, a gentleman of great linnage, (as the Genealogie of *Matheme* and *Luke* do accord) and king of the Iewes to redeme mankind

to fulfil that place in heauen by meekenes, that Sathael loſt by preſumption, This did God ennoblis man, and endewing him with the white veſture of Baptiſme, that he ſhould euer after be a preſt Souldier to fight againſt his enemie the diuel and all his pompes. Moreouer, for that it might be knowne, that euen anon after the creation of Adam, there was both gentlenes and vngentlenes, you ſhal vnderſtand that the ſecond man that was borne was a gentleman, whoſe name was Abell. I ſay a gentleman both of vertue & of linnage, with whoſe ſacrifice God was much pleaſed. His brother Cain was vngentle, for he offered God the worſt of his fruits. And yet contrarie to the lawe of nature, ſlewe his brother Abell. Alſo Noah had foure Sonnes, in whom appeared gentlenes and vngentlenes, As in Cham it was vngently doone to diſcouer the priuities of his father, and laugh him to ſcorne. It was gently doone of Sem and Iapheth to reprooue their brother, and with feare and ſhame to couer their father. Wherefore Noah bleſſed Sem and Iapheth, and curſed Cham with ſeruitude and bondage. Betweene theſe three ſonnes he deuided the worlde. Sem his Sonne and heire, hee made prince of Aſia, from whō Chriſt lineally deſcended on his mothers ſide, and Cham his ſecond Sonne he made Prince of Affrica, and Iapheth his thirde ſonne hee made Prince of Europa, of theſe children iſſued Emperours, Kings and diuers degrees of rulers, whereof at this daye wee haue nyne, of the which nine, fiue are noble, as Gentleman, Eſquier, Knight, Baron, and Lorde: and foure are excel-

excellent, as Earle, Marques, Duke and Prince. *Le.* Well sir, here is a enough for gentlenes & nobility. I pray you, what is next to be learned? *Ge.* I haue not yet done with this: for of these onely, I could make the booke. But for to ease your wearines, I will make short with you. There are nine gentlemē of sundry callings. *Le.* Which are they? *Ge.* The first is a gentleman of auncestrie, which must needs be a gentleman of bloud. But if hee die without issue, the whole cote armour is lost, and then it falleth to be a cote of vnperfite bearing. The seconde is a gentleman of bloud, and not of auncestrie. As when he is the seconde in degree, discended from the first of that name. The third is a gentleman of cote aromur, and not of bloud. That is to say, a gentleman of cote armour of the kinges badge, as the kinges deuise giuen him by an Herehaughte. This is the second vnperfite cote armour: for if hee die without heire, his cote is done. But if he haue issue to the thirde discent, that is a gentleman of bloud. The fourth is also a gentleman of cote armour, and not of bloud, as this. The king giueth a Lordship by patent, to him & his heires for euer. He may beare the cote of that Lordship, but then must hee make the Herehaught of that prouince priuie thereto: who will make searche whether there be any of that bloud yet remaining. For if there do any remaine, then he cannot beare the same, neither can the Prince by right of Armes, giue the cote. But if it be clere without challenge, then it is to him, but an vnperfite cote notwithstanding: becausе if he die without heire, the cote

Armour

Armour is doone, and may neuer be borne againe. The fift is a yeoman, a Christian man. If hee (I saye) in the seruice of God and his prince, kill an heathen gentleman, of what degree soeuer hee be (a knight baneret except) he shal beare the armes, and vse his achiuement without any difference, sauing onely the worde of the same miscreant gentleman. This is also an vnperfite cote, for if he dye without issue of his bodie, the cote is doone. But if hee haue issue to the fifte degree, then are they all gentiles of bloud, and there he taketh his first beginning to be a gentleman of blóud. And here is to bee noted, that no Christian man may beare any christian mans cote, neither pagane, paganes cote, on the condition aforesaid. And yet there is a preheminence, and this it is. If an English man in field or when the banner royall is aduanced doo put to flight any gentleman, enemy to his Prince, of what degree soeuer he be (one excepted) from his banner of armes, standard, pynnon, guydon, or ensigne &c. The English souldior may honor his own cote in the sinister quarter, with the proper cote of the gentleman so fled away. And so in like maner must you vnderstand, whē the like feat is practised at the besieging of a hold. *Le.* But I pray you, how is it in the challenge of combat? *Ge.* I know what maketh you doubt, indeed it hath bin said also, that if one christian man ouercome another in chalenge of cōbat, that then he that is victor, shal beare the cote of the vanquished, but that is an error. Yet he that is vanquished shal lose his own vpper cote, but the victor shal not haue it. The herauld shal haue the cote

and

and set it vp in his office reuersed. But if the same gentleman that is ouercome, haue married a gentlewoman heire, yet all his life time after, he may beare his wiues Coate, and this is the curtesye of Armes. And further I will shewe you, that if hee come into the combate campe, with his wiues coate of Armes, her father or her vncle, may prohibite him, as saieth *Bartoll*, least slaunder shoulde come to those Armes. For it is doubtfull whether hee shall be victor or victus. And in like manner, if he bee a yonger brother, although he beare the coate of difference, yet the heire, or his yonger brethren may also prohibit him the cote. *Le.* What remedie is there then? *Gerard.* If he be a Knight, he may haue the wreath of his owne colours. But if an Esquire a scarpe from the left shoulder, to the right side of one colour onely. The sixt is, if a king do make a yeoman knight, he is then a gentleman of bloud, by the royaltie of the King, and knighthoode. The seuenth, is a gentleman spiritual. This, if hee bee chorles sonne, and is aduanced to any dignitie, he is then a gentleman, but not of bloud. But if hee bee a Doctour of the Ciuill lawe, hee is a gentleman of bloud, and his coate is perfect at the first bearing. The eight, is called a gentleman vntriall, and such is hee, as being brought vp in an Abbey, or with a Bishoppe, which of auncient time hath called the same Bishoppe, or Abbot, vncle, (and perhappes they are neerer of bloude, For that gentleman might be the Bishoppes sisters brothers sonne. Well, let that passe, it is seldome seene that they come to beggerie.) These, for

that

that they haue beene vertuously brought vp and trayned in seruice, were able to attend on a Prince. And in the old time before Printing was deuised, were writers of Bookes at the Kinges cost. These Gentlemen I say, when they became Maisters of men their seruants ware two letters vpon their sleeues, as it might be an A. & a B. The one letter for the christian name, & the other for the surname. The ninth hath bin of old called a Gentleman Appocrifate. This is such a one as serueth a Prince. And at his beginning is a page, and groweth vp by his diligence to be a grome and so higher. At the length is either Clarke of the kitchin, or Steward of the house, or lands, and weareth liuery as a gentleman. But he is without badge or Armory of his owne, except (by the Prince) at the handes of the Herhaught, he be endowed with some recognisace. *Le.* Oh, that you woulde not cease to tell of these things, til I were weary. *Ge.* Wel, for that I do see in you a will to learne this Art, I say the content of all artes, I will shew some part thereof. *L.* If you will let me chuse the matter, I would now desire to know somewhat of Scocheons. *Ge.* Although it were not the best order to begin there, yet because of your request, & that I meane not to tyre you, I will shew you my fantasie. First I meane to tell you what a Scochcon is, of which there are nine sundry fashions, and all auncient. Ye shall vnderstand that a fielde onely maketh Armes, for because in the first inuention of them, they were not called Armes, but tokens. So then euery noble man had a Token to shew of his Nobilitie and valiantnesse. And after

ter by a fairer name, they were called Armes becauſe they were obteined by two or one of the 4. cardinal vertues at the leaſt.

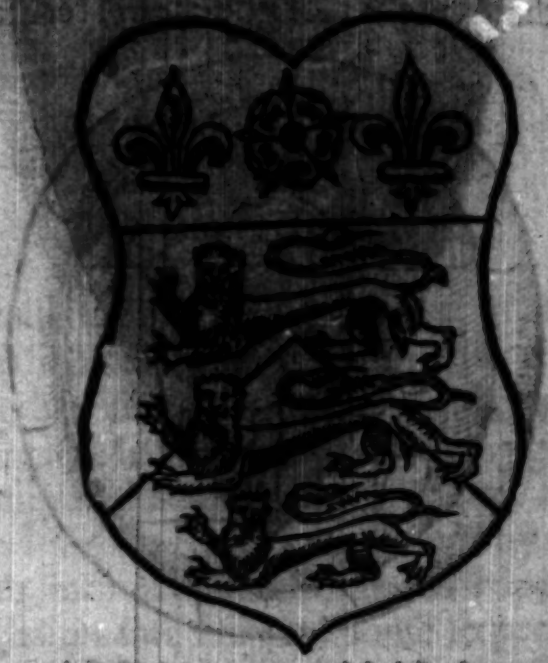
And this is the firſte, and antienſt of all others. Of this the Poets make mention in this wiſe. King Phoerus had iſſue three daughters, Meduſa, Steno and Euriale. Meduſa with Neptune the god of the Sea, committed adultrie in the Temple of Minerua, who was in reuenge therof turned by the mightie Gods, into an ouglie monſtrous ſhape, and her golden haires into foule lothſome ſerpentes, who enueying her life with further reuenge, ſeeking to haue that monſter ſlaine, gaue a Chriſtiline ſhielde to her liuetenant *Perſeus* the Palladian knight (ſon of the high Ioue begotten vpon Danae ſhadowed in the golden ſhower) wherewith when hee had ſlaine the horrible Gorgon *Meduſa*, hee conſecrated the ſame to mightie goddeſſe *Pallas*. Becauſe by her

her diuine power, he had the victorie. This shielde (the very patern wherof, standeth aboue) that noble souldiour *Vlisses*, withdrew out of the Citie of Troy, leauing not behind him the Image of *Pallas*, Before which thing done, the Augures said that it was not possible to winne that notable defended towne of Troy. Because ye shall thinke it no newe thing, it was 1774. yere of the world, & before the incarnation of Christ. 1189. yeares. This Goddes taught vnto the Libiás all things appertaining vnto war. So that I take her for godesse of Herehaughts.

The seconde shield was on this fashion, of the which sorte, I reade of in the Bible that king *Salomon* caused to bee made three hundreth of beaten golde. *Le.* Was this similitude vpon them? *Ger.* No, neither wold I that you should haue respect to any thing that is set on any of these nine Escocheons. Because ye shall learne by them nothing of blazon,

I set

I set them out onely for their sundry fashions. And for that I will not haue the bare, I vse my fantasie. As for the similitude, that you see on this, I do it for antiquities sake. I haue seene it stamped in siluer xlj. yeres before Christes incarnation, by that noble man Octauius the secõd Emperor of Rome, and nephew to that worthy conqueror *Iul. Cæsar*. The fashion of the shield is aboue 2000. yeres past since the 1. deuise hereof, proued by good autority.



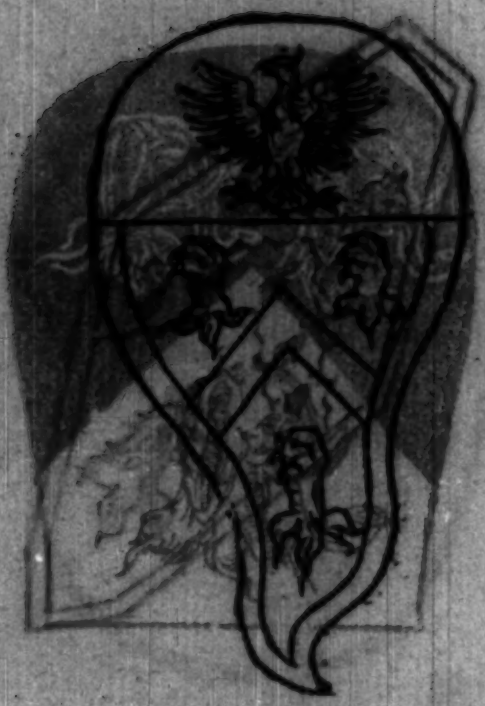
This is the third shielde, and of the Catelynes, whose leader was that woorthie Captaine Catulus, that subdued the Cimbrians, which was ten yeeres before the incarnation of Christ. This noble man reproued *Silla* for killing of 1000. prisoners on this wise. With whom shall wee liue, if in warre

warre we kil the armed, and in peace the vnarmed? This man I say builded the citie of Tibor, in the remembrance of his brother Tiburtus.

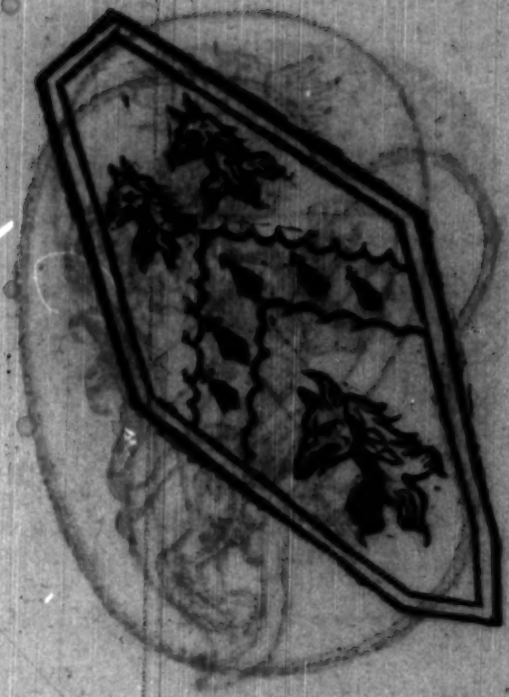
The people that nowe inhabite Mesopotamia otherwise called of the Frenchemen *Dierbechians* they I say, haue of olde vsed this fashion of shielde which I thinke they had of the Troyans, and supposelt to be of greater antiquitie.

The fift ſhield is on this faſhion, it was vſed of the people inhabiting the Iſle of Sardinia, called Sandalaries. This people would by art ſo harden theſe ſhields, made of the wood of Saunders, that vnneath they might be cut with ſword, or perſed with launce.

This



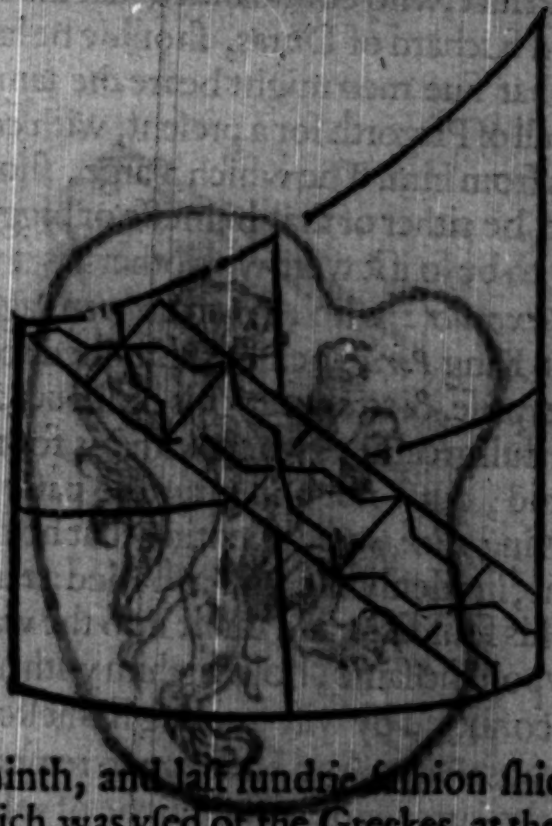
This ſhield is the ſixt of this number, and vſed of that valiant Captaine *Antonius*, a browne man of colour, and verie hardie. Hee tooke *Artabanus*, King of Armenia, tyed him in ſiluer bandes. He maryed with Royaltie, the famous *Cleopatra*, of Ægypt Queene.



This is the ſeuenth ſhield, and is, 3970 yeres old. For *Iaſius*, which was king of Italie, with the helpe of the Sicilians had a ſonne, whoſe name was *Coribant*, who ſucceeding his father, called his people Coribantes. This people (I ſay) vſed theſe ſhieldes with two dartes euery one of them on the backeſide, which thoſe people with the ſtrength of their arme, would fling violently.

This

This is the eight shield, and was vsed at the siege of Troy of the Troyan Horsemen that then were cladd all in maile, who had one of these fixed before their brestes somwhat towardes the left shoulder. And I cannot discerne but the shield that fell out of the aire in the time of *Numa* king of the Romans was on this fashion.



The ninth, and laſt fundrie fashion ſhielde, is this, which was vſed of the Greekes, at the recule of Troy, and yet vſed amongeſt them, and alſo amongeſt the Moriſco Horſemen. And it is borne of them in ſuch ſort, as is to a woorthie defence of their bodies, for it gardeth the bodie from the waſte vpwarde wholely. Nowe for becauſe the fourth ſhield is transformed into an other fashion at theſe daies, as by all the ſrocheons of this booke ye haue at length, I ſay, though that the fourth ſhield was firſt made for horſemen, yet ſince that time it hath bene much vſed for footemen, and did containe in length v. foote, and in breadth at the chiefe two foote. I take to my witnes ſir Iohn Froyſart, who writing of the battaile of Poyters

ſmote

smote by the flowre of chiualrie surnamed the blacke Prince, who commanded that the bodie of the Lord Richard of Duras, shoulde be laide on a targe, that fiue men might beare the same to the Cardinall of Pingorth for a present, with commendations from him. The which Targe, shoulde appeare to be either of that bignesse or bigger. *Le.* It is likely to be so if it were with others as it was with King *Alexander*: who, when he went against the puissant King *Porus*, being constrained to followe his enterprise, & to conuey his host ouer a riuer of wonderfull greatnes, wherewith his footmen being afraid, durst not aduenture to passe ouer the same. King *Alexander* lamenting that he could not swimme, suddenly therwithal pulled a targe from one of his souldiers, and cast it into the water, and stood vpon the same, holding him with his speare, and so conueied by wise guiding himselfe ouer the dangerous water. And I call also to remembrance, that in the latter ende of the raigne of valiant King Edward the third, the Frenchmen, to saue thē from the liberall shot of English Archers, had a shielde made of Elme, of vij. foote in length, & iij. foote in bredth, and an ynch of thicknes. This was, and is called a Panice, & is now vsed on shipboord. These had the armes of the generall of the field vpon thē, and were brought thether in cartes, & made sharpe at the point to pitch into the ground. *Leigh.* Well, let that passe: and further, if I shoulde not make ye wearie of me, I could aske you one question more, and that is this, when began Armes? and whether at the siege of Troy, or not?

Ger. At the siege of Troy, there was a certaine perfectnesse of it determined amongest Princes, as in our dayes now we do perfit thinges that were but rudely done of auncient time. Some thinges also be vnperfite, that were done of our forefathers. I meane herein of no other thing, but of armes onely, and in Armorie, whose Lawes were before the siege of Troy, as appeareth in Deuteronomion: which hath had since that time so many additions, that fewe Herehaughtes know the Law of Armes, neither yet manie Ciuilians. But I say to you, it must bee verie auncient, for fielde and feight cannot be continued without Lawe, victorie alone being the Lawe-maker, who was 900. yeeres before the siege of Troy, and 1206. yeeres before the incarnation of Christ. The name of famous victorie first beganne among the Scithians, who were no lesse enobled by their women, then by their men: for they obtayned the Empire of Asia thrise, which they kept tributarie vnto them, vntill the time of Ninus, they themselues remayning continually without the subiection of other Princes. They put to shamefull flight *Darius* king of Persia: they ouerthrewe *Zopirona*, the Captaine of Alexander, with his armie, they slewe *Cyrus* with all his power: their women eke at the riuer Thermodoon, reuenged the death of their husbandes with a slawter of a great number of their enemies, who after that by warre they had gotten peace, and by their hardinesse, wonne a great part of Asia and Europa, they made of themselues a kingdome, by the name of Amazones, where-

of

of the most part were shooting women. They fought hand to hand with the most valianteſt Princes of the world, as with Hercules, Theſeus, Achilles, and the great Alexander himſelfe. But what shoulde I neede to shewe you more of them? I would not haue said so much, but for the strangeneſſe of the matter, for it were enough for my purpoſe, if it may appeare that they were warriours, and therefore say I, bearers of Armes, and that of auncient time. The orders of Armes were vſed in the Warres betweene *Ianus* and *Cham*, on the one partie, and *Hamon* and *Dionisius* on the other side, which were 800. yeeres before the siege of Troy. Alſo *Iuſtinian* writeth, that *Pallas* did not onely teache the Libians the Law of armes, but alſo the feates of defence, belonging to warres. *Aſcolania* a *Semiramis* the widow of *Ninus*, excelled all other in chiualrie, magnificence, triumphes, and victories. She brought *Aethyope* vnder her ſubiection, and made warre into India whether neuer any durſt enter, but the great *Alexander*. And was any of this done thinke you, without enſignes and tokens of Armes? nay, and that might I ſhew you more plainely if I did not eſchewe tediouſneſſe. As of *Aurelius* the ſeuenth Emperour of Affirica, who floriſhed in wit of warrefare, and was 700. yere before the siege of Troy. But if I ſhoulde rehearſe all the valiant Emperours, Kings, and Princes with their enterpriſes, it woulde be volumes, as of *Ballens*, that victorious Emperour of Aſſiria: *Phoroneus*, King of Argues: Duke Moſes, that ouercame the Kinges of Amorea, and Moabites,

vnto

vnto whom God spake, saying. Euerie man of the children of Israel, shall pitch vnder his owne Standard, and vnder the Armes of their Fathers house. And shall I forget *Iosua*, that mightie prince, who whilest the Sunne withdrew his course ouerthrew xxxj. Kinges. This man being indued with all vertues, knew also the Lawe of Armes, without the which, neither battaile may be set, fielde pitched, or men marshalled to the wars. Doubtles euen from the beginning, in their cognisances, they vsed gards of sundrie colours about their garments, wreathes of two colours about their heades, as hereafter ye shall haue by example, *Oscus* a Prince of the Thuscanes, who raigned 105. yeeres before the siege of Troy, bare for his armes a Serpent. How think you by that worthie Duke *Gedeon*, that slew *Oreb Zeb*, and *Zalmana*, with an hundreth and twentie thousand of Madianites and Arabies, was this done without Guidon, or Pinnonne? This was an hundreth yeres before the siege of Troy. If it were don without Law, then was it murther.

Duke Iosua.

Well, to make the matter more manifest vnto you, *Duke Iosua* the first of the nine Worthies (of whom I spake before.) This *Iosua* I say, bare perfect Armorie, which is thus blazed, Partie Bendie Sinister, Or, and Geules, a Backe displayed, Sable, *Le.* Did all the other eight beare Armes also? *Ger.* They did, whereof I wil notifie vnto you in blazon orderly as they were nere this time.

Hector.

Hector.

The seconde Worthie, was *Hector* of Troy. He bare Sable, ij. Lyons combatand, Or.

David.

The thirde was *David*, and hee bare Azure, a Harpe Or.

Alexander.

The fourth was *Alexander*, the which did beare Geules, a Lion Or, seiante in a Chayer, holding a battell axe Argent.

Iudas Machabeus.

The fift was *Iudas Machabeus*, whose shielde was Or, ij. Rauens in pale proper.

Iulius Cæsar.

The sixt was *Iulius Cæsar*, who bare Or, an Eagle displayed with ij. heads Sable.

King Arthure.

The vij. King *Arthure*, and he had his shielde Azure, xiij. crownes Or, 3. 3. 3. 3. and 1.

Charlemaine.

The viij. was *Charlemaine* and he bare the Ierusalem shielde, Impaled with the imperiall Cote, as hereafter ye shall see more at large.

Sir Guy.

The ninth Sir *Guy*, Earle of Warwick, who beareth Checky, Or, and Azure, a Cheueron Ermine. All which, I haue shewed you for the antiquitie of armorie. And although the siege of Troy bee of auncientie 2751. yeeres past: yet if yee weigh the matter, ye shall perceiue that bearing of Armes, & Armorie, are much more auncient, But the vniuersall goodly order was not then such as is now,

For

For vntill that time, Mettall was not knowne from colour, neyther was there any Rules made beefore: for without difference one man bare an o-thers Cote, whereupon grewe ſtriſe, the ende whereof was loſſe of life. And furthermore for the antiquitie of Armorie, I will ſheweyou the thing I found in an authour entituled, *Geſta Troia-norum*, wherein ye ſhall find the ſelfe ſame wordes as they here followe. In auntient time I reede, that there was no other order but two, that is to ſay, Wedlocke and Knighthoode. A Knight was made before any cote Armour, whereof *Olibion* was the firſt that euer was. *Aſteriall* his Father came of the line of that woorthie gentleman *Iapheth*, and ſawe the people multiplie hauing no gouernor, and that the curſed people of *Sem* warred againſt them: *Olibion* being a mightie man and ſtrong, the people cryed on him to be their gouernour. A thouſand men were then muſtered of *Iaphetes* line. *Aſteriall* made to his Sonne a garland of nine diuerſe precious ſtones in token of Cheualrie, to bee the gouernour of a thouſand men. *Olibion* kneeled to *Aſteriall* his Father, and asked his bleſſing: *Aſteriall* tooke *Iaphetes* Fauchen that *Tubal* made before the fludde, and ſmote flatling nine times vpon the right ſhoulder of *Olibion*, in token of the nine vertues of the foreſaid precious ſtones, with a charge to keepe the nine Vertues of cheualrie, as followeth, ſaying:

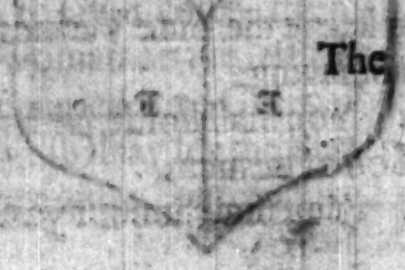
1 You ſhall holde with the ſacrifice of the great God of heauen.

2 You ſhall honour your Father and Mother.

3 You

3 You shall be mercifull to all people.
4 You shall do no harme to the poore.
5 You shall not tourne your backe to your enemies.
6 You shall holde promise, as well to friend as foe.
7 Ye shall keepe hospitalitie, especially to strangers.
8 You shall vphold maydens right.
9 You shall not see the widoes wronged.

Then Asteriall made to Olibion a Target of Oliue tree, with three corners, two aboue his face, and one benath to the groundward: in token that he was the chiefe of the bloud of the three sonnes of Noah. By the Oliue tree, hee vnderstoode to winne victorye. By the point of his target to the ground, his cursed brother Cain. By the right corner, Iapheth, by the left corner, Sem. And this is written for your learning. *Le.* Verily, it delighteth me much to heare it, & I can not be weary so long as you continue in this talke. *Ge.* I wil stay no longer therein, I haue said enough: else I shoulde begin of one thing, and make my booke of an other. And now before you enter into blazon, I wil teach you to knowe your Escocheon, which containeth in it, nine sundrie points. And that as shall appeare, I will set foorth in three Escocheons, whereof this is the first.



The

¶ *The first.*

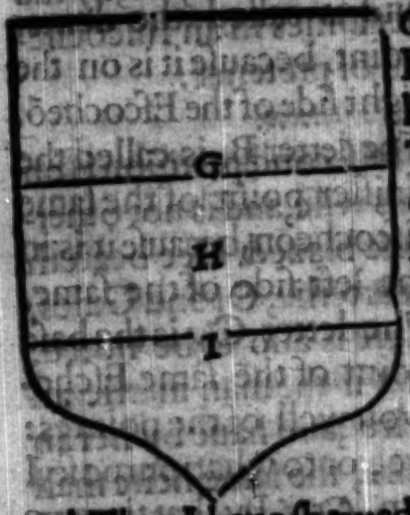
This letter A, is the firſte point of the Eſcocheon, and is called the dexter point, becauſe it is on the right ſide of the Eſcocheō. The letter B. is called the ſiniſter point of the ſame Eſcocheon, becauſe it is in the left ſide of the ſame. The letter C. is the baſe point of the ſame Eſcheon. *Leigh.* I vnderſtande you well of the pointes: but I knowe not wherefore, or to what purpoſe, I ſhould neede to learne them. *Ger.* By that time ye haue practiſed, ye ſhall thinke it neceſſarie to know theſe ſeuerall pointes. For in ſome armes, eſpecially in dutch arms, ye ſhal haue three ſundry things occupie theſe three ſundry points. Experience ſhall teach you this, when ye come to it. The ſecond Eſcocheon hath other three points, as

The ſecond.

The letter D. is called the chiefe point. The letter E. muſt be takē for the dexter Baſe point, & the letter F. you muſt take for the Siniſter baſe point. This I thinke ſufficient for thoſe. *Le.* I do perceiue by this, that ſomtime it wil ſo be, as one only thing or tokē, ſhalbe

ſhalbe vpon one of theſe partes of the Scocheon, that ſhall not be elſe-where.

The third.



G. Ye haue ſaid. And now I will ſhewe you of the iij. laſt points, as on this wiſe. The letter G. of all places of the ſcocheon, ſtandeth in the moſt honourableſt, & is called the honor point The letter H. is termed the Feſſe point. The letter I. is called the nombril. For it is euen oppoſite to the nauel. Thus I haue ſhewed you, for theſe ix. pointes. Now wil I declare to you, of ix. ſundry partitions.

The firſt partition.

The firſt wherof is a partition from the higheſt part of ſcocheō, to the loweſt point, as heere appeareth. And although it muſt bee blazed ſo, yet is it a ioining together, and muſt bee thought of, as amongeſt the (withes) afore reherſed. It is alſo, as a mariage, that is to ſay, 2 cotes, the man on the right ſide, and the woman on the left. As it might be ſaid, that Argent maried with Gules. But if it be no marriage, then ye ſhal ſay for the blazon therof, pey per Pale, argent, & gules. But ſomwhat to intreat

intreat of marriage. If the man haue maried an heire he shal beare her cote, none otherwise vntil he haue begotten an heire of the heire. Then may he, by the courtesie of himes, beare her armes in an Inscocheon, that is to say a Scocheon of pretence.

The second Partition.

The second partition is on this wise, and is not otherwise blazed. Hee beareth quarterlie, Or and Gules. Here is also to be noted, that if the man marrie an heire, and haue by her an heire, the same heire shall beare his fathers cote, and his mothers quartered, as this is. Then it shalbe said, he beareth quarterly, the first Or, the secõd Geules, the third, as the second: the fourth, as the first. And this betokeneth a fixed inheritance.

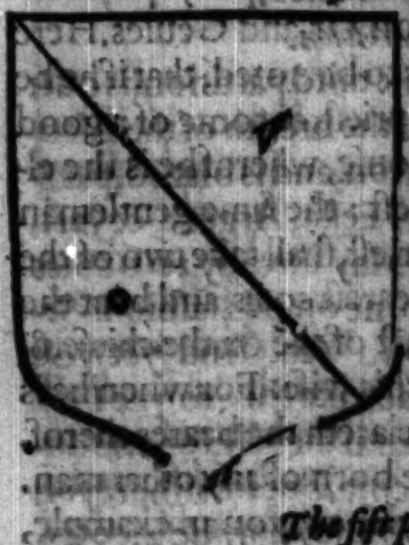
The third partition.

The third partition, is ouer all the bredth of the Escocheon, and is blazed, party per Fesse, Argent, & vert. *L.* May there by two cotes borne on this fashion? *Gerard*. Yea. And yet you shall take this, as yee shall take al the rest, for one only cote, But I wil shew you how they may be 2. cotes.

A man

man marieth two wiues. The firſt wiues cote, ſhall ſtand on the chiefe part. The ſeconde wiues cote, ſhall ſtand on the baſte, and ſo they both ſhall ſtand on the left ſide of the ſcocheon, as parted per Pale. It is alſo at his choiſe, whether hee will ſet them in Pale with his owne cote: the firſt wiues cote next to himſelfe, the ſeconde wiues cote vttermoſt. *Le.* What if he haue three wiues. *Ge.* Why, the moe the merrier. If there be ſeuen they ſhall all haue roome. But I ſaie, the two firſt mariages, ſhall ſtand iointlie on the chiefe point, and the laſt marriage ſhall take the whole baſte of the halfe Scocheon to her ſelfe. And if hee haue a fourth wife, then ſhe muſt haue half that baſt part. So that cote ſhal ſeem as though it were quartered. All this is, if theſe wiues aboue-ſaid were heires. If not, he can haue but the liuing cote, and no more to ſtand as a marriage, and none otherwiſe.

The fourth partition.



The fourth partitiō is this he beareth party per Feſſe Or and Verte. Here is nothing to bee conſidered, but as I haue ſpoken in the (withes) except this, that it is but one onelye cote. For cotes may not be ioined togither on this faſhion.

The fift partition.

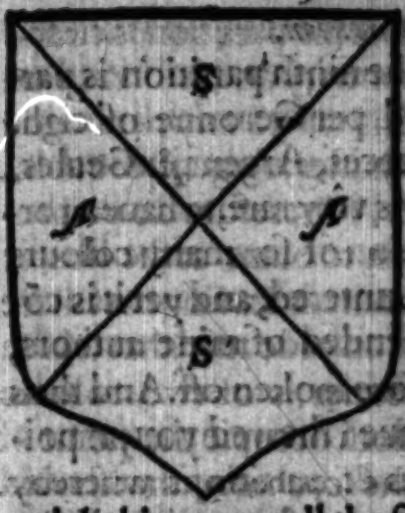
The fift partition is cleane contrary and is blazed on this wise. Party per bende Sinister, Argent, & Sable. *Le.* Wherefore do you begin to blaze at the dexter point, knowing that there is an olde rule, that which soeuer is of two colours doth occupie the point of the scocheon, that should be named first. *Ger. Nicholas Warde*, a good authour who wrote of this art, a hundreth xiij. yeeres past, saith, that whatsoeuer of mixt colours, doo shewe most in the field, that should be named first. He biddeth also, to giue preheminence to mettals.

The sixt partition.

The sixt partition is, as here appeareth, & is so blazed, he beareth party per cheuron, Or, and Geules. Here is to be noted, that if he be a priest, & come of a good house, wherof he is the eldest: the same gentleman priest, shall take two of the neareste cotes, and bear the first of the on the chiefe, & the other on the baste, on this wise. For when he is dead, the cote liueth, & declareth the bearer therof. But the same is neuer to be born of any other man. in that order againe. I could shew you an example, but because it is as farre as Manchester, I omit it.

The seuenth partition.

The

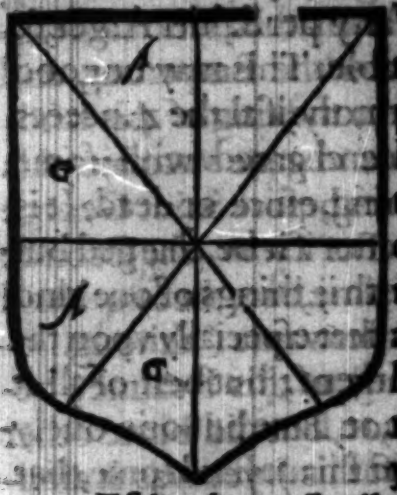


The vij. partition is this, Party per Saltier Argẽt, & Sable. This may be good armory, if al the 4. peeces bee charged with ſome thing, quick or dead. It is better if it be charged but with ij. things of one kind & that eſpecially vpon the Argent, but beſt of all it is, to haue but one onely quick thing, ouer all the field I haue hard ſome, that hath termed this a Geron of 4. peeces. If *Vlpianus* were liuing, he would be againſt that error, whoſe mind I vſe in my Gerons, as hereafter ye ſhall ſee.

The eight partition.

Here haue you the eight partition, which is to bee blazed on this ſort: partie p pile in point, Or & Sable. There may no part of this be charged, but onely the Pile part. And that may be vſed as one only cote. For if it be charged, you ſhall leaue the field vntolde. If this eſcocheon were made after the old faſhion, you ſhould ſee very litle of the Sable. Therefore the pile hath the preheminence. And if it were ſquare, as in banner, the ij. ſides were ij. halfe Piles, & ioyned together one whole, as bigg as the Pile. *Le.* Wherefore do ye name Or, firſt? *Ge.* Becauſe it both occupieth the chiefe of the Eſcocheon, and toucheth the three points thereof.

The ninth partition.



The ninth partition is parted per Geronne of eight peeces, Argent, & Geules. It is very rare, to haue a partition of ſo many colours countered, and yet it is cõmended of mine authors, afore ſpoken off. And thus haue I ſhewed you, of poinnts & partitions whereby ye are wel acquainted with your Eſchocheon, I wil therefore ſhew you of ſignes that are borne, and doe occupie the ſame Eſcocheon. And although the croſſe of all other tokens be not moſt auncienteſt, yet moſt chriſtieneſt. Therefore I will begin at the ſame, whereas there are diuers & ſundry ſortes of Croſſes, and borne on ſundrie waies, to the intent you may the better blaſe & tell of the like I wil ſet out ſome of them, among which number I wil begin with the croſſe, cõmonly called S. Georges croſſe, which is thus blazed.

The chriſtiã kings of Englãd haue born that in nam of S. George, the field argent: a plain croſſe geuls. The field ſignifieth pureneſſe of life, the croſſe ſignyfieth the bloud that Chriſt ſhed for vs his people of England, who *Treuiſa* calleth the people of God, and the Realme he calleth Gods land.

Le. Why do ye call it *S. Georges* crosse? Sith *Harding* doth write, that *Ioseph* of Aramathia, who came into this Realme with *Vespasian* the Emperour, and instructing *Arviragus*, (then the king of this land) in the faith, christened him, and gaue vnto him this shield: which was 200. yeres before Saint George was borne. *Ge.* Ye say true. For *Lucius*, the seconde christened king of this Realme, bare the same. And also king *Arthure*, which afterwarde (although other christened kinges beside of this Realme, before the Conqueſt bare not, but did beare other sortes of Crosses, and left this) yet was it afterward taken againe of Saint George, who bare the same. And furthermore, euerie Prince may take vnto him for his patron whom he pleaſe, as it pleaſed that victorius king Edward the thirde, to take vnto his patron, that valiant knight Saint George, and to beare that shield in his name. Who in all his eries, vſed the same against Saint Dyonise, and Saint Andrewe: By vertue whereof, eyther they were chaſed, slaine, or taken prisoners. And if you read Sir *Iohn Froyſart*, you shall finde that the Nauerois borrowed that crie against the Frenchmen, and put the Frenchmen to flight. For the which cauſe, that famous king of moſt worthie memory, tranſlated from the knighthoode of the red lace, to his moſt honorable knighthoode of the blewe garter, and founded the same within his royal chappell of Windsore, the yeere of our Lorde God 1344. which order excelleth all other orders of knighthood, both of knightes of religion, and of habitte, as appeareth not only by the first founders,

but by their ſucceſſours, with their Chapters and ſtatutes. *Le.* Bee there any other orders of Knighthood founded by temporal princes? *Ge.* Yea many. Of the which I will rehearſe ſome of them, but none ſo auncient as the firſt. The order of the Annunciades founded An. 1350. by Amye, ſurnamed the greene Erle of Sauoy. Alſo the knighthood of Saint Owen, otherwiſe called the knightes of the ſtarre, begun by the French king Iohn. And knights of the golden fleece, erected by Philip duke of Burgain. Alſo knights of Saint Michaell, otherwiſe of the Scalloppe, celebrate by Lewes, the xj. of that name French king. All which foundations, with their orders, are not to be compared to this, as appeareth by the continuance of the ſame, from the beginning. And nowe here is another croſſe for your learning, and is thus blazed.

The field is Argent, a plain croſſe Geules, voided of the firſt. *Le.* Voyded of the firſt, What meane you by that? *Ge.* If I ſhould haue ſayde voyded of the field, it had beene a faulte in blazonne. And therefore I ſayde, voyded of the firſt, becauſe Argent was the firſt that was named. And here you ſhall learne a rule, that is. There are fower woords, whereof you may not name any of them twiſe in the blazon of one cote, and theſe be they.

Of,

Of, On, And, With. These may not be spoken any more then once, in one cote, if they lie, it is accoũted such a faile, as he that committed the same, is not worthie to blaze a cote.

The field of this scocheon is Argent, a plaine Crosse wauie, Azure. This hath no other signification, but for the difference. As ye shall haue other plaine crosses, with their differences, because you shall be readier in blazon of them.

The field of this, is Geuls a plaine crosse, Frette, Azure. As ye haue this fret: So shal you haue some diuersper & some Semies, of diuers things, that I cannot speake of here, least al the booke onely shoulde be of crosses. Le. Me thinketh it should be a token of sorrowe to the bearer. For it is a signe of tribulation, and worldly heauines, as I take it. Ge. Saint Paul writing to the Galathians, sayth, God forbid, that I should reioyce, but in the crosse of our Lord

He beareth Aizure, a plain crosse, countercompone, Argẽt & Geules. This is as much to mean, as a crosse compounded of two sundrie colours, or three. But that is seldome seene, & is thought not to bee good armory. Now if I thought you were perfit in the blazon of crosses, and that of those that are plaine: I would trouble you with no moe. *Le.* Proue me, *Gerard.* Howe say you by this? tell me what it is.

Le. The field is Geules, a crosse countercompony, Argent and Sable. *Gerard.* There you misse, For if you marke it, this is not like that that went before. Therefore, to knowe the difference herein, and to blaze right, you must tell the number of the panes. For looke when there are three panes or aboue: then is it named Checkey. And so shal you blaze it, He beareth Geules, a plain crosse Checkey, Argẽt, & Sable. And this rule you shall vse also to bordures, bendes, and all other

He bereth Sable, and Argent quartered, a playne Croſſe, counterquartered of the fielde. If that word counterquartered, were left out, it were the better blazed, to be called quartered of the field. For the ſhorter you tell the thing, the better the blazon is.

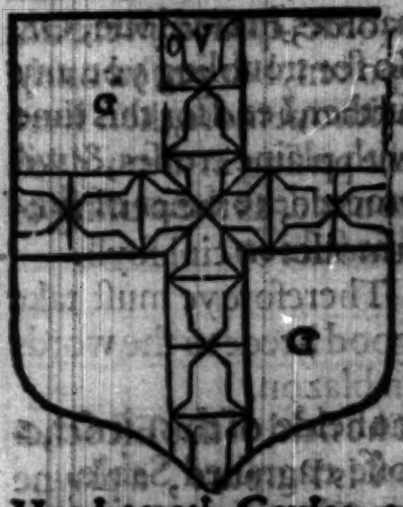
He beareth Argẽt, a plain croſſe Sable, quarter perſed of the fielde. If that worde, quarter, were not ſpoken, but perſed onely without more, then were the perſing in the middeſt rounde, as the perſing of a mollet or cinkfoyll.

Therefore ye muſt take good heede to the words in blazon.

The field of this Eſcochon is Purpure, a playne croſſe humette, Argent. This is called an equall croſſe, becauſe there is no Staffe of it longer then other. It hath bin ſaid, that this croſſe Coſtantin the great diſplaied in the field againſt Maxentius, which

hath

hath beene taught from heauen to haue bin reue-
led to him, with this superscription, *In hoc Signo
vinces*. This because I find, but in maner of a glose,
I referre the iudgement of the truth thereof to eche
man, as hee listeth giue credite thereto. Thus
Constantine ouercomming his enemie, decreed
forth a lawe, that no man from thence foorth, should
suffer death vpon a crosse. The portraiture of this
crosse is stamped on some Portegwes, with the su-
perscription also. There bee Crewsados likewise,
that in their print carrie the like portraiture, But to
proceede.

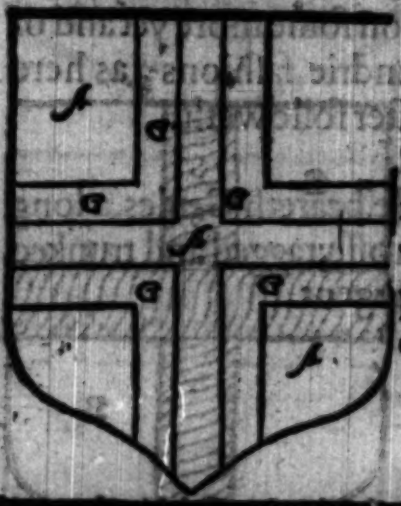


Hee beareth Geules, a plaine Crosse, Varrye. Here you shall name no colours of the Crosse, because it is one of the nyne furres, and hath that proper name,

The fielde of this is Azure, a plaine crosse corded Or, and Sable. *Le.* I woulde haue thought, there had neuer beene such Armes. *Ge.* There is nothing that is, but may be borne in Armes.

He

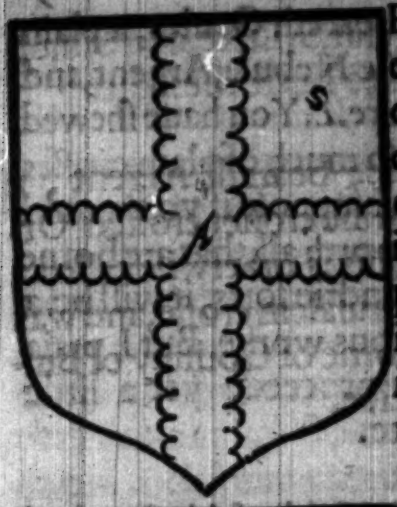
He beareth Geules, a plain crosse Nebule, Argent, and Azure. L. You haue shewed me so much of plain crosses that I suppose if you would set foorth all, that are borne of sundrie sorts, it will be a tedious worke. But I praie you proceede yet a little more.



The field of this Scocheō is Sable, a crosse of fower batunes, in true loue, Or. So for troubling you any further, I end for this time with plaine crosses, & wil proceede to other of sundrie fashion.

The fielde of this, is Or, a crosse engrailed Sable. Though this cote come hindermost; yet is it of honor, next vnto the plaine crosse, & is verie good Armorie.

He

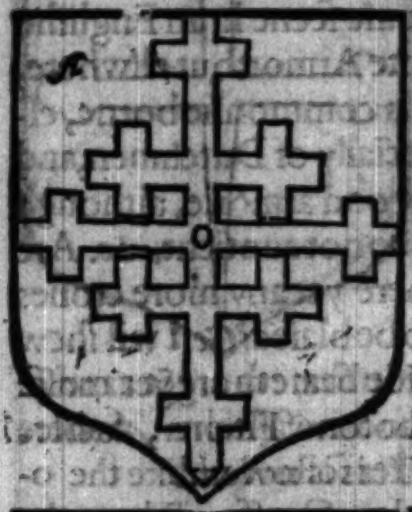


He beareth Sable, a croſſe enuecked Argent. A croſſe of this faſhion, is verie ſeldome ſeene in an Engliſhe cote Armor: but elſwhere, it is commonlie borne, eſpecially of Dutchmen, and is good armorie, although it be not auntient. *Le.* Are there yet any more croſſes to be blaſed? *Ge.* I wil ſhew you ſome more yet and of ſundrie faſhions, as here after followeth.

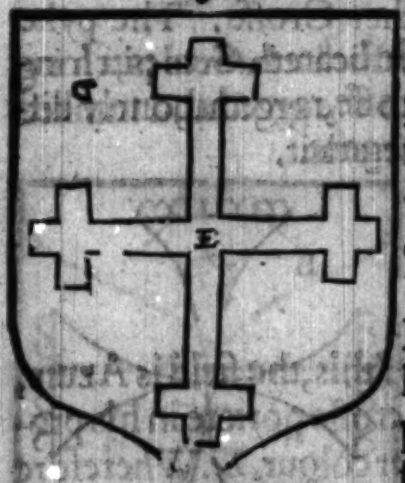
He beareth Geules, a long croſſe, ragged and trunked Argent.

Of this, the field is Azure, a croſſe portate in his proper colour. *Le.* Wherefore call you the ſame portate? *Ge.* For on this faſhion, it lay on Chriſtes ſhoulder, who bare the ſame to the mount of Caluery as witneſſeth

neſſeth, S. Iohn the Euangeliſt, S. Luke, and Simon of Sirene, who helped him to beare the ſame.

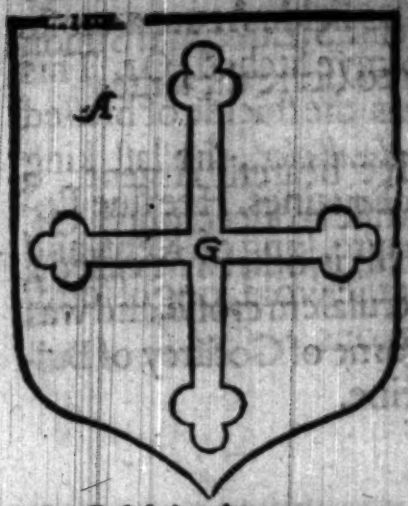


Hee beareth Argent, a croſſe croſſet croſſed Or. This is otherwiſe called a Ieruſalem croſſe, and was borne of Godfrey of Bulleine.

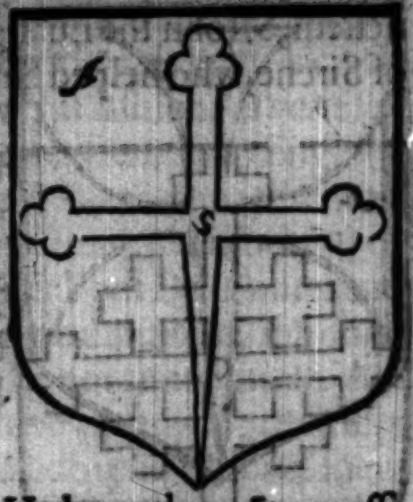


He bereth Geules, a croſſe croſſet Ermine. *Le.* Is this lawful Armory? *Ge.* It is. You haue ſayd to me, it was not lawfull, to beare colour vpon colour. *Ger.* You muſt vnderſtād, that Ermine is no colour of him ſelfe: but a compound with a mettal, and ſerueth as mettall onely, without breaking of any Rule, and is ſpeciall good armes, both of it ſelfe, and with other.

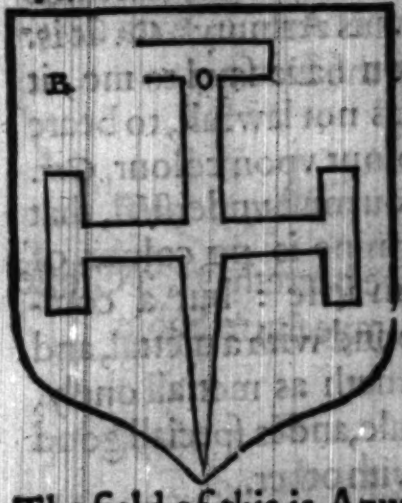
The



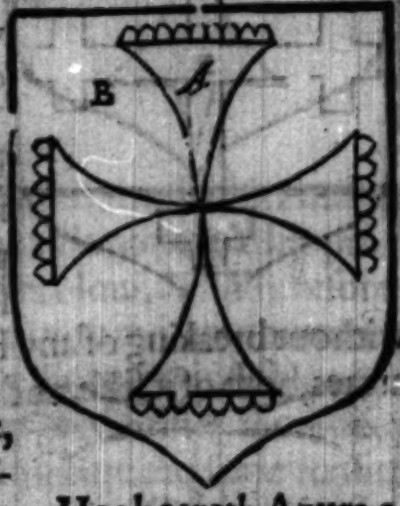
The field is Argent, a crosse-botone, Geules. This, if a mā ſhould interprete it, is aſmuch to ſay, as a crosse budded.



He beareth argēt a crosse botone Fitche, Sable. This is not vnlike the other Crosse. The pyke which it hath to pitch into the ground, onely differeth it.



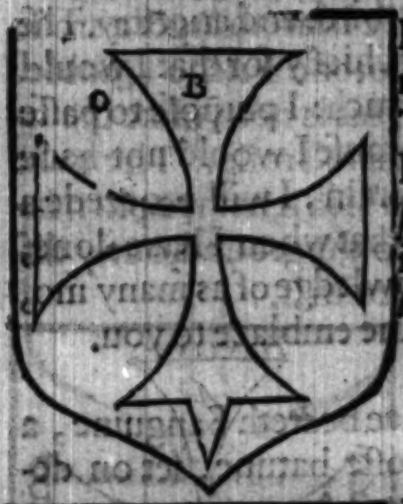
The field of this is Azure, a crosse batone Fitch, Or. *Etheldred*, king of the moſt pt of this realme, a man much trobled in his time with the Danes, bare this crosse.



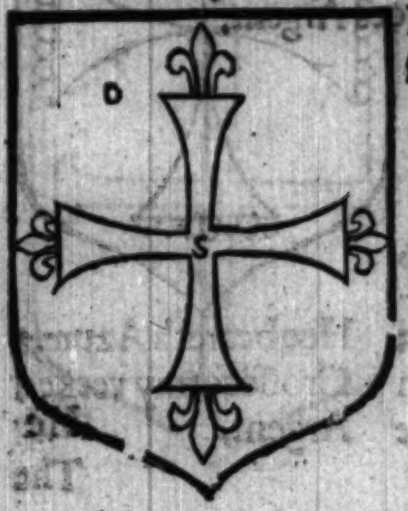
Hee beareth Azure, a Crosse formy vecked Argent.

The

The fielde Azure a crosse formye fitched, Or. This was the shielde of blessed *Cadwallader*, the last king of Britaines. Hee slue Lothayre, king of Kent, and Aethelwold, king of south Saxons.

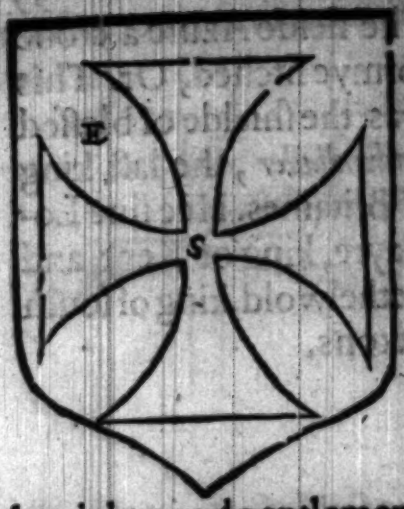


He beareth Or, a crosse formy formed fytched azure. This was the shield of king Edmonde sirnamed *Ironside*, who raigned iointlye in this realme, with *Canutus* the Dane.

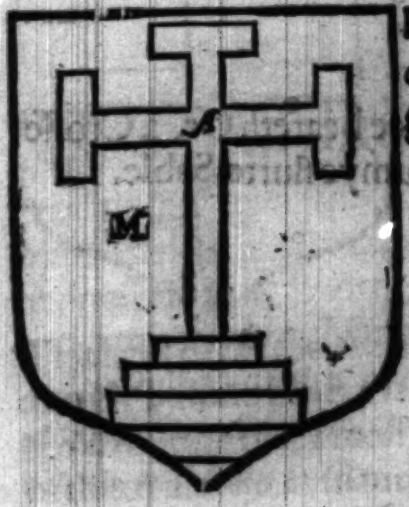


Hee beareth Or, a Crosse formye flurte, Sable.

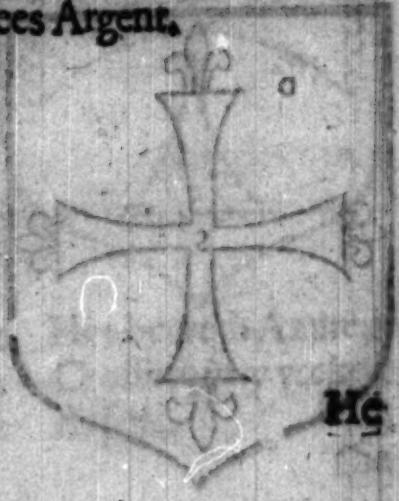
The



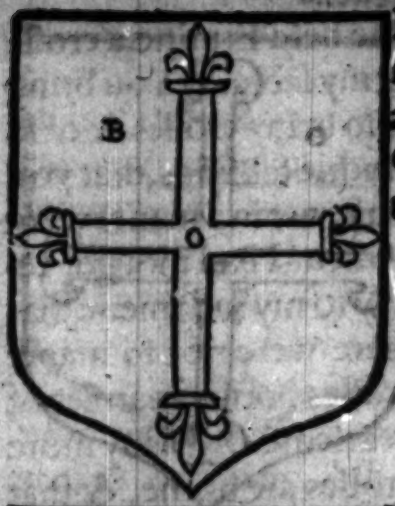
The field Ermine, a crosse formy sable. *L.* You bring in so many crosses, & of so sundrie fashions, that you make me in a maner wery of them, I had thought verely to my iudgment, that there were not so manie crosses borne in armes of gentlemē. *Ge.* Many more crosses are borne, & that by right good gentlemen of birth and ancestry. The which for lack of time, but chiefly for that I would not werie you herein too much: I purpose to passe ouer for the nonce. Yet because I would not haue you altogither ignorant herein: I will proceede a little further, assuring you, that when I haue done, yet shall you want the knowledge of as many mo, as you haue already hard me emblaze to you.



Hee beareth Sanguine, a crosse batune, set on degrees Argent.

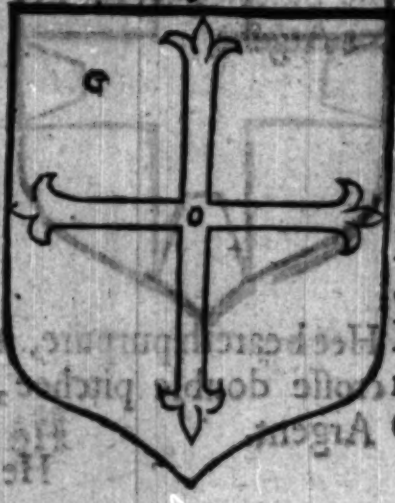


He



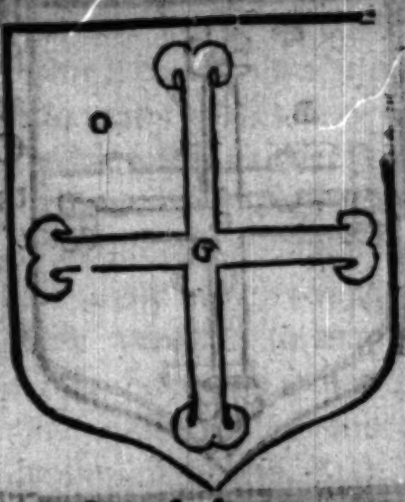
He beareth Azure, a crosse flurte Or. These were the armes of Edwine, the firste Christian Kinge of Northumberland.

The field Azure, a Crosse flurte engrailed Argent.

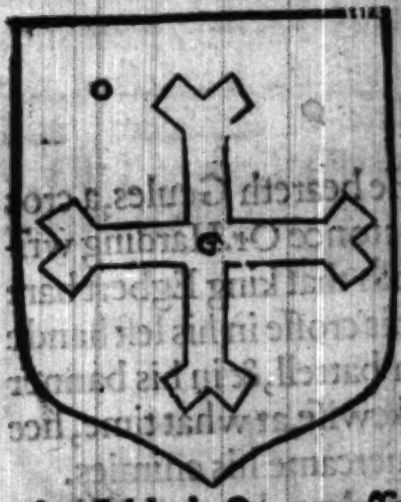


He beareth Geules, a cros patonce Or. Harding writeth that king Egbert bare this crosse in his left hande in battell, & in his banner likewise, at what time, hee ouercame his enimies. But the colour of his banner was Azure, this crosse Or.

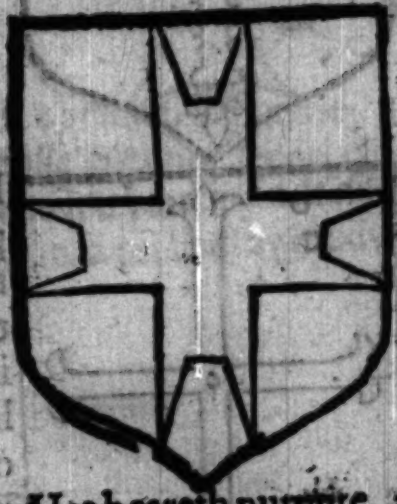
The fielde Or, a crosse Sarcele Geules.



He bereth Azure, a cros Molyn. Or, If this stood Saltier wise then yee should cal it a Ferdemolene, which is as muche to say, as a Milrind.

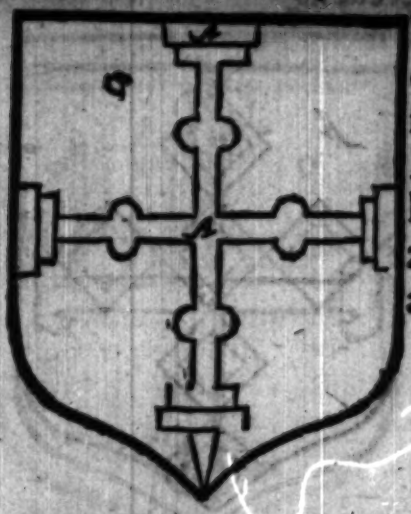


The fielde is Or, a crosse Fursh, Geules.

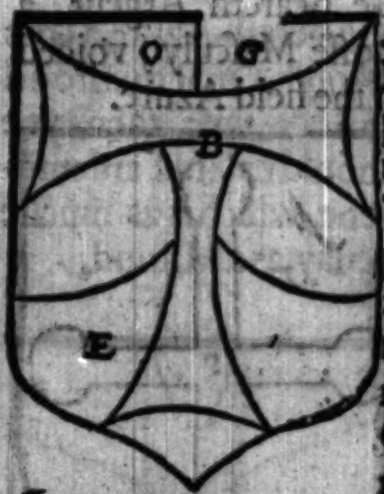


Hee beareth purpure, a crosse double pitchee, Argent.

He

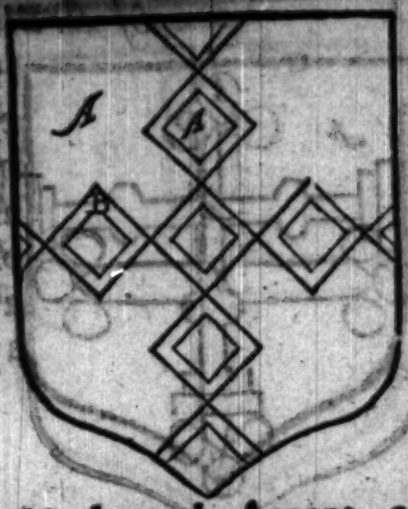


Hee beareth Geules, a crosse nowye degraded fitche Argent. And nowe I will shewe you not onely a rare Cote to bee blazed, but that which shalbe also good Armory.



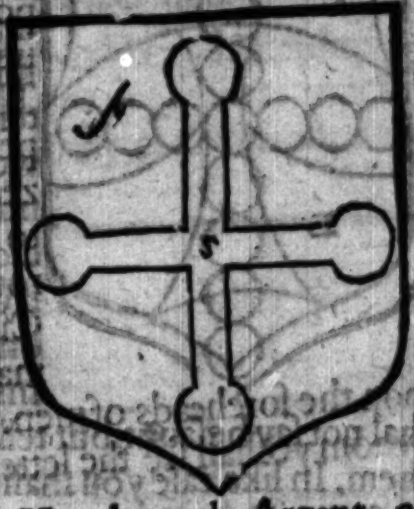
And lawefull. Partie per Pale. Or, and Geules, a base point poynted Ermyn, ouer all a crosse Tau Azure This crosse is the token of peace. For the Prophet Ezechiell sayth, God sayde to his Angell, passe thorough the middest of the Citie of Ierusalem, and make the signe of Tau vpon the foreheads of men. Kill not all them vpon whom ye shall see the letter Tau.

He beareth Vert, a crosse Masculy Argent.

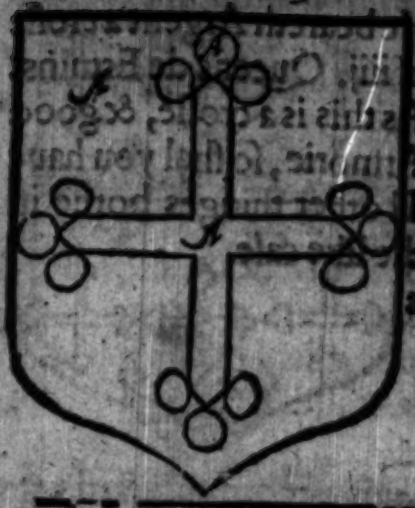


He beareth Argent, a crosse Masculy, voided of the field Azure.

Hee beareth Tenne, a crosse vrdee, Or.



Hee beareth Argent, a crosse pomell Sable. This is so termed for the roūdnes thereof at the ends & is faire Armorie.



He beareth argent a crosse entrailed. The colour is not named here, for it is alwaies Sable, and is no bigger, then touched with a penfell, or tricked with a penne.

He beareth Vert, xiiii. besants in crosse. Here you must note, if it were any thing els, to the number of tenne, ye should vse this worde (Te) and not tel the number. But these and crownes are excepted, for if you haue xx. of these in one fielde, and that they might be set al whole, you shal not say besaunt, but tell how many there be of them. In like case you shall do with crownes. But ye shalbe sure of Crownes, wheresoeuer they bee they are al whole, or else the Armory is not good, for a crowne may not be rebated.

He beareth Argent a crosse of iiij. Queens de Ermins. As this is a crosse, & good Armorie, so shal you haue all other thinges borne in the like case.

The field of this is Partie per Saltier, Geules, & azure on a beisaunt, a crosse botoney Or. This was the banner of *Adelstane*, that in expelling the Danes, subduing the Scots, and quieting the welch men, brought this land to one Monarchy who well might haue the name of an Emperor.

He bereth Azure, a mound Argent enuironed, and a Crosse botoney Or. The French Herehaughts calleth this crosse vpon all the world.

He

He beareth Geules, semie de Croſſes fleurie, Or. If there were but vij. & that the halfe of ſome of them were out of the fielde (as appeareth by the Eſcoche-on) yet it ſhould be called Semi. But if there were x. and al within the edges of the Eſcoche6, they ſhould be nũbred. But when they may bee numbred, then it is called of olde Herehaughees geratting, of the which there are ix. ſundrie Badges.

Badges of Geratting.

1 The firſt are Croſſes, whereof foure are moſt ancient, that is to ſay, croſſes floures, croſſes Croſielets, and croſſes Potonces, as they are properly of themſelues and all ſorts fitched.

2 The ſecond badge are Flowre-deluces.

3 The third badge are Roſelettes, that is to ſay, ſingle Roſes, that haue but v. leaues a peece.

4 The fourth badge is Quater-foiles, otherwiſe called, prime-Roſes.

5 The fift badge are Cinquefoiles. Of the which ſort, there are perfed and whole.

6 The ſixt badge are Diacles, commonly called Scoppperelles.

7 The ſeuenth badge is called Chappelettes, which in the olde time, was a wrethe of pearle, and golde. Such one did king Edward the third weare on his heade.

8 The eight badge, are Molets of fiue points eyther whole or perfed.

9 The ninth badge, are cressants. Although you shall see at this daie fields of cote Armour gerated with diuers other thinges, yet these nine are most antient of all other. For the cote wherein any of these do occupie the field, if they be orderlie set, is counted for a faire cote Armour.

The field of this shield, is Azure, a Saltier, Or. *Le.* Why do ye so terme it? *G.* This in the old time was of the height of a man, & was borne of such as vsed to scale the wals of townes. For it was driuen ful of pinnes, necessarie to that purpose. And walles of Townes were then but lowe, as appeared by the wals of Roome, which were such, that Remus easely leaped ouer them. Witnesseth also the same, the citie of Winchester, whose walles were ouer-looked of Colbrande, Chiefetaine of the Danes, who were slaine by Sir *Guy*, Earle of Warwicke, and champion for King *Ethilstane*. *Le. Nicholas Vpton* saith that a Saltier was an engine to take wilde beasts. And therefore, saith he, it was giuen to riche and couetous people, such as would not willingly depart from their substance. *Ge.* Well because your authour is good, I will not stande against you in that, but to proceede in my purpose, this shielde I say, was the armes of that Gen-

Gentleman Sir *Albone*, knight of the Bath, and Lord of Verolame now called saint Albones, who in his youth, for the honour of this Realme, made a Royall challenge of Iusts at Rome, and did there other knightly disportes in armour, where he onely had the price, and was made knight by *Diocleſian* then Emperor, who had this Realme in subiection. This Albone (I say) was Prince of knights, and Soueraigne Steward of Britaines, & afterward was conuerted to the faith of Christ, by that holy knight, *Amphibalus*, whereof I will shew you the historie, in such sort as I haue read the same. *Severus*, Prince of knights of this Realme, sent to Rome, *Baſſianus* his sonne, with xv. hundreth Lords sonnes of Britaine, Wales, and Cornewale amongest whom, *Amphibalus* was, where that good man *Zepherinus*, then Bishoppe of Rome, priuily taught vnto him the faith of Christ, and confirmed the same with baptisme. This *Amphibalus*, at his returne into this Realme, repayred to the pallace of Albon, being then soueraigne Stewarde of Britaine: who by conference of olde acquaintance, taught Albone that fayth, that hee before had learned. To make shorte, they both encreased so much therein, as they boldly died in the same quarrell. *Le.* Why did he go to Rome then, to be made knight? *Ge.* When *Iulius Cæſar* had the possession of this land, he made a statute, that no man should receiue knighthood, but onely at Rome. The cause was, he shoulde be sworne to the Emperour, neuer to rebell, as well appeareth in the articles of the Othe, vnder written. *Le.* I pray ye tell me, if you can instructe me of

the

the order of that knighthood, with the circumstance thereof? *Ger.* Though I haue staied a while from dooing my promise: now I will according to the same, shew you the order of the knighthood then vsed, which was of the Bath. *Vigetius* saith, there be two maner of knighthoods, One with the sworde, and an other with the Bath. He affirmeth, that the Bath is the worthiest, because of foure royalties. *Le.* I pray you, or ye go any further, shew those foure royalties. *Ger.* The first is, at the Coronation of an Emperour or Empresse. The second is, at the coronation of a king or Queene. The third is, at the creation of a Prince. The fourth is at the meeting of two Emperours or kings, when one of them shall come into the others Realme in peace. Now as I was about to tell you.

First, the day before those knights should receiue their knighthood, they should be shauen, in token to auoid all vicious liuing and dishonestie.

2 They should enter into a bath of cleare water to make their bodies cleane.

3 They should also do on cleane shirts.

4 They should also bee clothed in a mantell of redde, in token, that they should not let to shedde their bloud for the common wealth of their countrey.

5 Then should they assemble besides in an oratorie dedicated vnto Mars: in the worship of whom, they should watch all that night.

6 The morrowe after, at the rising of the Sunne, they should appeare in the oratorie of the goddesse *Bellona* and there to continue in diuine oration.

7 The

7 The Emperour girts about euery one of them a sword, giuing vnto them a charge conteining these ten articles following.

1 The first was, to keepe their bodies cleane, for life or death, both in peace or warre, and alwaies to preferre the common profit of the Emperor.

2 The second to worship their gods, and to defend them, Not to be where false iudgment should pas.

3 The third, to saue the liberties of the temples.

4 The fourth, to defend the right of the Priestes, Widowes, Maidens, and poore folke.

5 To make peace of long debate.

6 The sixt, to spend their bloud in the defence of the comminaltie.

7 The seuenth, to eschew worldly desire and idlenesse.

8 The eight, to pursue armes, for knightlie exercises.

9 The ninth to plight their trouth to their Captaines and rather to die, then to breake any of their Statutes.

10 The tenth, to sustaine the troth euery where, & neuer to beare armes against Rome, Sithens therefore I haue told you what erst I promised, somwhat digressing from our first intended purpose, I wil resort againe where I left, instructing you further in the rules of blazon.

He

He beareth Argent, a Saltier crossed Sable. This is commonly called, Saint Iulians crosse. The Bruers of London, bear the same cote, martialled with an other, as though they had maried together, where the history telleth that she was not maried, but martyred a virgin.

But here by the way, *Eusebius* generally writing of the Crosse, sheweth how *Constantine* caused the signe of the crosse to be borne before his souldiors in battell. That they by the sight thereof, might cease from the vaine worshipping of their false goddes, and honour the verie true God, which he himselfe worshipped. Wherefore he appointed certaine standard bearers, which should beare vpon their shoulders, the figure of the Crosse by course throughout all his armie. I could saie something of semy de crosses, but because they haue bin counted prodigious, I will for this time passe it ouer. *Le.* I pray you leaue off, & shew me some other lesson. For you vse me like a dul scholler, to keepe me at the Christ-crosse-row a whole weeke together. Wherefore as it hath pleased you to enterlace the blazon of Armes with the knowledge of other things: So would I likewise desire at this time to knowe howe officers of Armes were first made: and whether they were called Herehaughtes, as nowe they are. *Ge.* At the first, there were certaine knightes

knightes called auncientes, such as had serued in the warres xx. yeares at the least, who beeing sore bruised, lamed, and well stept into yeares (those I saye) were made by Emperours and kinges, the Iudges of martiall actes, & of the lawes of armes, as of Conquestes, Fieldes, Battailes, Assaultes, Rodes, Combattes, Turneyes, Encountrings, Recountrings, Rescues, Challenges, and triumphes. These were not onely electe for their cunninge in that behalfe, but for their vertuous life, & sage counsell. For as Vpton saith, they gaue counsell without perill. For the which, they were of all Estates worshipped. But in processe of time, as ye see in this worlde that there is no stay of life, so they ware out. And after them succeeded Herehaughts (which by interpretation is as much to saye as old lordes) & were so called for vertues of them, and the honour of their seruice. These if they be not Ciuilians, yet are they greatly priuiledged by that lawe. For the lawe of armes is most parte directed by the Ciuill lawe. Of these officers of armes I saye, at this day are sundrie sortes, and that of sundry seruices, and are diuersely created & made, whereof I will shew you, beginning at the lowest, with Vptons owne wordes. It is necessarie, saith he, that all estates should haue Currours, as sure messengers for the expedition of their businesse, whose office is to passe and repasse on foote, being cladde in their Princes colours parted vpright, as the one halfe white, and the other blacke, like as the Sergeauntes at the lawe doe giue their Liueries in time of their feast. These I say, haue

the

the armes of their ſoueraignes painted on their boxes, the which ſhould be fixed to their girdle, and ſett on the raines of their backe, on the lefte ſide. It is not permitted to them to beare the armes of their Lorde, in any other ſort, theſe are knightes in their offices, but not nobles, & are called knightes caligate of Armes, becauſe they were ſtartuppes to the middle legge. Theſe when they haue behaued themſelues wiſely, and ſerued worſhipfully in this rome the ſpace of vij. yeares, then were they ſet on horſebacke, and called Chiuallers of armes, for that they rode on their ſoueraignes meſſages. Then were they cladde in one colour, with their garmentes garded of the colour of their ſoueraigne bearing their boxes, with their ſoueraignes Armes painted thereon, on the lefte ſhoulder, and not elſe where. Theſe muſt be ſo vertuous as not to be reproued. For Salomon ſayth, an vngodly meſſenger, falleth into miſchiefe. Theſe are made by the Herehaught of that prouince, by the taking of the boxe from his girdle, and putting it to his left ſhoulder, & to ſee whether he can ride, miniſtring vnto him a ſpeciall othe. The Knight Chiuallier humbly kneeling vpon his knee, in the which time of receiuing his othe, hee ſhall haue no ſpurs on.

A Purceuant.

When he hath ſerued in that Roome vij. yeares, if his ſoueraigne pleaſe, hee may exalte him one degree higher, which is to bee created a Purceuaunt, that muſt bee done with ſomewhat more ſolemnitie, and on no leſſe feaſt day, then on a

Son

ſonday, in ſuch ſort as followeth. The herehaughte of armes, of the prouince that he muſt be purſeuant to, indued with his princes cote of armes with his left hand, holdeth the purſeuant by the right hand, in the manner of a leading. The ſame herehaught, beareth in his right hand a cup of ſiluer, filled with wine and water commixed, and drawing neere vnto his ſoueraigne, of whom (in the preſence of manie witneſſes to this called) he asketh of his ſayde Soueraigne, what is the nam of his purſeuant, the ſoueraigne telleth the name, by the which name the Herehaught createth him, powring on his bare hed ſome of the wine and water aboue ſpoken of. Then he putteth ouer his head, vpon his ſhoulders a cote of the armes of his ſoueraigne, ouerthwart, that is to ſay, the manches of the cote, to be on his breaſt and backe. On that faſhion ſhal he were the ſame, as long as he is purſeuant, and none otherwiſe But here I leaue out the oth that ſhould bee myniſtred vnto him, for lengthening of the time. After which oth miniſtred, the ſoueraigne giueth vnto him the cuppe wherewith he was created, whiche he beareth in his right hande vntill he come out of the Pallace. This purſeuant when hee rideth muſte weare blacke ſpurres, the which hee muſt haue on at the time of his creation. And when hee hath ſerued any time, he may at the pleaſure of the prince, be created an herehaught, euen the next daye after he is created purſeuant, which is doone in this order.

The

The Creation of an herehaught.

An herehaught, is an high officer in al his seruices, as in message. For as angels haue passed from God to man, as appeareth in the scriptures, & haue doon messages of sorrow, as of most heauenlie and earthlie ioy: euen so are these herehaughts messengers from Emperour to Emperour, from king to king, and so from one prince to another, sometime declaring peace, and sometime againe pronouncing warre. These, like Mercure, runne vp and downe, hauing on them, not onlie Aarons surcut, but his eloquence, which Moses lacked. Wherefore I say, the herehaught is not created but onelie at the hands of the prince. Before which creation, he shal haue his admonition giuen him by the secretarie of the same prince, as in these ten articles hereafter followeth.

1 You shall be readie in your apparell of armes at all Coronations, creations, and christenings. And in all high feasts, and with all your power, you shal giue instructions of the same, to all officers of armes seruing vnder you.

2 You shall giue your selfe to your learning, and teach officers vnder you, of al seruices appertaining to honour.

3 Ye shall bee expert, in betrouthinge of Princes and princesses, as wel as in numbring of the people.

4 Ye shall make oft visitation, of kingdomes and prouinces.

5 You shall honour knighthoode, and al the actes there-

thereof.

6 You shall not suffer one gentleman to maligne another: and rayling you shall let to the vttermost of your power.

7 In doing of armes and martiall actes, you shall fauour no partie, but make true report.

8 Ye shall be at all publike proclamations, done on your Princes behalfe, in his cote of armes.

9 Ye shall not disclose the secretes of Ladies or Gentlewomen, to any man or woman, whatsoeuer you know by them.

10 Ye shall flee tauerns & hazerding. The Prince then asked him, whether he bee a Gentleman of bloud, or of a seconde cote armour: if he be not, he endueth him with landes or fees, and assigneth vnto him and his heires a congruent armes. Then like as the messenger is brought in with the Herehaught of his prouince, so is this Purceuant brought in with the eldest Herehaught: who at the commandement of the Prince, doth all the solemnities, as to turne the Cote of armes, setting the manches thereof on the armes of the said Purceuant, and putteth about his necke a coller of SS. The one S. being Argent, the other S. Sable. And when he is named, the Prince himselfe taketh the cuppe from the Herehaught, which cuppe is all gylt, and powreth the water and wine vppon the head of the saide Purceuant, creating him by the name of an Herehaught, which when the oth is ministred, giueth the same cuppe that hee was created withall, vnto the same newe Herehaught: who bearing the same in his right hande, maketh a

larges in the hall of his Soueraigne. For it is sayde of the Philosopher, the liberall reward of a Prince, is not to be knit in a sacke, as was the cuppe, that was founde in Beniamins sackes mouth, for the which, he and all his brethren promised bondage. Thus endeI of the Herehaught, who taketh his name of age, which as *Salomon* saieth, is a crowne of worship. *Le.* I thanke you for this: now I pray you shew me of blazon, what ye will. *Ger.* I will shewe vnto you of foure sundry acheuements, the which I meane to do, onely for your learning. And because I must begin with the acheuement of a duke, I haue therefore set foorth the acheuement of Thomas Lord Haward, the second of that name, Duke of Norfolke: and Earle Marshall of England, for that that all painters shall learne to do those things orderly: for armes are not to bee done by euerie painter: sometime, although he be cunning in his Arte, yet in dooing of Armes he may commit errour. *Le.* I pray you ere you goe any further, shewe me what you meane by that worde acheuement. *Ge.* It is the armes of euerie Gentleman, well marshalled, with the supporters helme, wreath, and creast, with mantels, and the worde the which of Herehaughts is properly called blazon, heaume, and timber, as appeareth here at large, not onely blazed by the seuerall coates, but by the names appertaining of antiquitie to the same. And thus you shall vse your selfe in the blazon thereof.

The

SOLA. VIRTVS. INVICTA.

The Dukes grace of Northfolke, beareth iiij. cotes quarterly. The first, the field is Geules, on a Bende, betweene vj. crosselettes, botone Fitche, Argent, an Escocheon, Or, a demilion, within a double Tressure counterflowred, of the first. This is borne by the name of the Lord Haward. The second cote, the fielde is Geules, three Lyons passants, Or, a file with three Lambeaux, Argent, borne by the name of the Lord Brotherton, Earle Marshall of Englande. The thirde cote is Checky, Or, and Azure, and borne by the name of the Earle of Warren. The fourth cote, the fielde thereof is Geules, a Lyon rampand, Argent, and is borne by the name of the Lord Mowbrey. All within the garter, couered of two Lyons Argent, his creast a Lyon passaunt, Or, crowned and coulored with a file, and three Lambeaux, argent, set on a Chapeau, Geules turned vp Ermyne, Mantelled Geules, doubled Ermins.

Thus haue I blased vnto you, the acheuement of Thomas Lord Haward, the second of that name, Duke of Norff. Earle of Surrey, & Earle Marshal of England, lord Mowbrey Segreue & Brusse of goie & knight of the most honorable order of the Garter. I haue set out to you this acheuement, partlie for the Helme: looke well to it, yee shall see the other three differ, as yee shall perceiue hereafter. For by order of Armorie, a Duke is the lowest degree that may haue the Helme on this fashion. Whereof, an Emperour is the first, a King the seconde, a Prince the thirde, a Duke the fourth. Now take some heede to the blazon of single cotes

whereof

whereof I meane somewhat to treat. And to thintent that this our talke may the more luckier proceede: sithen of beasts I entend first to make mention, I purpose likewise to begin with the most honorablest, *Le.* Is there any beast of more honor thē other? *Ge.* All authors do affirme no lesse, and therin do meane especially the Lion, which I wil set vnto you of sundrie sorts, so as he is borne of diuers gentlemen. but first of all rampand, and thus hee is blazed.

He beareth Geuls, a Lion rampand, Argent. *Nicholas Vpton* writeth, that amongest all tokens of life in armes, the Lyon is to be preferred, because hee is king of all beasts. The same like wise appeareth, by that, which the Prophet Micheas said, that Iacob should be among the gentiles, as the Lyon amongst beasts, whose like comparison right well approueth the opinion of *Vpton*. But of the Lyon, a little I will write as by authoritie I haue learned the same. It is saide that when they are first Lionsed, they sleepe continually three long Egyptian daies. Whereat the Lion, making such terrible roring (as the earth trembleth therewith) raiseth them by force therof out of that deadlie sleepe, ministring foode, which of sleepe, before they could not take. It is the Lions kinde not to hate man, except he be molested of him. His mercy

likewise is such, as hee suffereth straungers to passe by him, especially such as haue bin in thraldome. *Plinie* writeth of him, that he is ielous, for he punisheth the Lioness his mate cruelly, if she yeelde her selfe vnto the lust of the Parde. The Lion, eating his fill but euerie third day (if he be in daunger to bee chased) hee vometeth at his will, and lanketh himselfe. *Isidore* saieth, when he is pursued he lurketh not, but in the plaine fielde abideth battell, and armeth himselfe to withstande his enemies. *Aristotle* writeth that in his marching hee setteth foorth his right pawe first, and beareth in himselfe a princely port. When he pursueth anie beast, he rampeth on them, for then he is in most force. Therefore *Dauid* saith, they gape vpon me like Ramping and roaring Lions. The Lyon being chased of many, & wounded but of one, giueth such heede to him of whom he receiueth the same that he wil not misse, to know from whence it came, and will surely acquite the giuer thereof. But in nothing so much appeareth the princely minde of the hautie Lion, as in this, that where other beastes do herd and rowte together, hauing amongest them Rulers, the Lion will not so doo, neither will hee haue any soueraigne, such is the haughtie courage of his high stomacke, that he accounteth himselfe without peere: when he is sicke, he healeth himselfe with the bloud of an Ape. In age when his strength faileth him, he becommeth enemie to man, and not before, but neuer to children. When the Lion is angry, first hee beateth the earth, and then his owne back with his taile. He is so hot of complexion, that alwaies hee

hath the feuer quartaine. There is little marrow in his bones. For when they are ſmitten togither, fier flieth out of them, as from a flint ſtone. Therefore in the olde time they made ſhields for horſemen of Lyons bones which ſorts of ſhields, I my ſelfe haue one at this day, and do keepe the ſame, as a worthy antiquitie of elder age. The Lyon feareth nothing but fire. The crowing of a Cocke is the hatefulleſt noiſe that he may heere. The ſight of whoſe combe greatly annoyeth him. Before he dieth he beateth the earth oft, and therewith, teares plentifully doo trickle from his eies. *Le.* Let me aske you one queſtion, how manie do beare the Lion? For I thinke there can but nine beare the Lions rampand. *Ge.* Yes, there may aboue nine times nine beare the Lion in that maner. *Le.* I am anſwered, I pray you proceede, and teach me ſome other thing. *Ger.* I haue not yet done with the Lion. Wherefore I intend a little further to proceed therein.

He beareth argent, a Lion ſaliant, Geules, you muſt note heere, the difference betweene the Lyon rampande, and this Lyon. For this lifteth vppe his ryght paw to the right corner of the eſcocheon, and the rãpand lifteth vp his left paw to the ſame corner, and is more vpright then this.

The field Or, a Lion Saliant, his taile forked, Vert. L. Is this differẽce inough from the other Lion, if the fields and Lions were both of one colour? Ge. Yea a leſſe thing then this were difference enough, to beare a Cote vnchallenged.

He beareth Argent a Lion Saliant, his taile forke nowed Geules.

He beareth Or, a lion Saliant vmbrated. This is as much to ſay, as the ſhadow of a Lion, & yet the armory is good. Here may neuer be blazed any colour becauſe he is but traced with a pencel, vpon the field. So that the field ſheweth thorough him, and therfore is of no more effect, then the ſhadow of mã in armory.

The

The field Argent, a Lyon sciaunt, Sable. Nowe hee is returned from his pray and taketh his rest, respecting his enemies. For when hee sitteth on this fashion, hee is not determined to flee.

He beareth argent, a Lion couchaunt, Verte. The Lion may not be made to couch by force. But at his own gentilnes. His nature is that at the correction of an other, hee will submit himselfe. As if a mā beate a dogge in the presence of the Liō: then he coucheth on this maner. But to bee corrected himself he may not suffer it, but withstandeth it with force.

The field is Azure, a Lion dormant, Or. *Le.* Why do ye make him with his eies open & cal him dormant? *Ger.* Because *Isidore* sayeth, their slepe is not with close eyen. The Hebrewes set forth in banners, the armes

of

of the children of Israel, after the opinion of their Rabbies, vpon the seconde of Numery, and gaue vnto Iuda, a Lyon in this fashion.

He beareth Sable, a Lyon with two bodies, Argent. *Le.* I thinke this should be some monster. *Ge.* Not so, but the reason therof you shal vnderstand: whē there be two gentlemen, that in fielde do meete together ech enemy to th'other, in the Princes quarrel, both bearing a Lyon after one sorte, although diuerse in colours. Hee that vanquisheth the other in field, or drioeth him from his standerd, because the law of armes wil not suffer the vanquisher to beare the vanquished cote al wholly as his aduersarie did, for that they be both Christians, the Herehaught shall haue a consideration thereof, and shall put both the bodies of the same Lyons vnder one head, as a perpetuall memorie to him that serued his Prince so well, and this is verie good armorie.

The

The fielde is Or, a Lyon with iij. bodies, Azure, *&c.* Is this good armory? *&c.* I ſay to you, it is verie antient and lawful, and borne to a good meaning. As it might be, the agreement of ſo many, and therupon to vſe one conſent. *Leigh.* That were to be marueled at, to ſee three Lions of one conſent, *&c.* It is not ſo much to be marueled at, as to ſee iij. Lions and an Eagle all of one minde and conſent. For *Otho*, the fourth Emperour of Almaine for the loue that he bare to Richard the firſt, and Iohn Kings of England, bare the armes of England, impaled with the armes of the Emperour, the kings being well content he ſhould do ſo.

He beareth Or, a lion with two heads rampād, azure. This betokeneth him that beareth the beaſt, to be homager to two ſuch princes as do both bear the lions, which both are his heads, for that they tooke homage of him for ſuch lāds as he holdeth of them, by that ſeruice.

The

The fielde is Or, two Lyons combatant Geules. The meaning is, that these were two Lions of sundrie Regions, which of manhood must combate only for gouernance. For the Lion is as desirous of masterye, as a courageous prince is ambitious of honor, which is rather a vertue in a King, then vice.

He beareth Geules, two Lyons endorsed, Argent. This is like as when there is a challenge of combate between two valiant men, and they keepe both appointment, and come into the campe. The Prince of his fauour that he hath to them, taketh the matter into his handes: then turne they backe to backe, and goe the one one way, and the other the other. For their stoute stomackes, will not suffer them to goe both one way: for it is counted an iniurie to hardinesse, to go first out of the field. Therefore is it determined, as I saide before. But for the cote, it is honorable. For *Achilles* at the siege of Troy, bare Azure, two Lyons endorsed, Or.

The

The field is Argent, two Lyons passaunt, Geules. Which is so much to bee vnderstanded, as going. For so he keepeth a moderate pace.

Hee beareth Azure two Lions passant regardant, Or. Although these Lyons are contrarie to their quality, yet is it honorable to the bearer of them.

The field Geules two demie Lyons passaunt, gardant, Or.
Some haue thought that these Lions be regardant, whereof by proofe you see the contrarie.

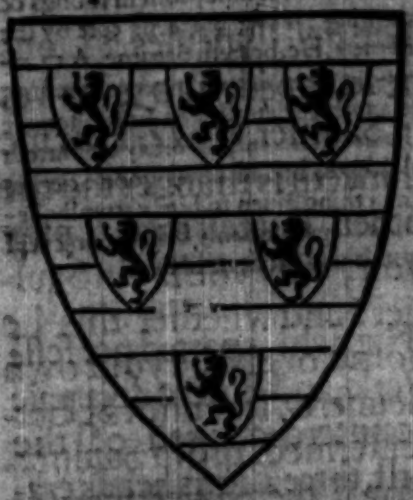
He

Hee beareth Or, a Lyon coupe dismẽbred, Geules. *Le.* What should I think of this? It is too much mãgeled to be good armes. *Ge.* Although it bee not faire to beholde, yet it is good armorie, & that because it is ancient. But I agree with you it is not pleasant. For Froysart writeth, that dismembring was a punishment for adulterie.

The field is geules, a Lions head coped, with 4. pawes in Saultier, Or. *Le.* This me thinketh is stranger thẽ the other. But tell mee, I pray you, why you say in Saultier? and whether this be borne, or else be your own deuise? *G.* It cannot be better termed, thẽ in Saultier. For if the pawes were so long as to reach to the head, then were it a Saultier of it selfe only. As if you had marked well, the Saultier I haue set forth next vnto the crosses, you wold not haue asked the question. And where you think it my deuise, I say to you it is both auncient, and a Gentlemans cote. Yet further I say, it is better to be borne, then a thousand that are esteemed much better then it, and in deede are not so worthie.

He

He beareth Argent, a Lyon iesant, and iesant Sable. *Le.* This I take to be two halfe Lyons. *Ge.* Not so, it is but one Lion. For if you marke it well, you shall perceiue that as he goeth out at the chiefe, so commeth he in, at the baste of the Escocheon. There is oftentimes some part of the Lyon borne, as the head, or pawe, eyther erased or couped, as by example hereafter shall followe.



He beareth of ten barruley, Argent and Azure, charged with sixe Escocheons Sable, theron as many Lyons of the first rāpand, langued Geules. This cote I haue set out to th'intent to shew you how the same was blazed in the seuenth yeere of the raigne of king Edward the third, in which time there was a chalenge in the field of mount Holliton, betweene *Iohn Sitsilt* Knight, and *William de Faknaham*, for the bearing of the same armes. And for that the king wold haue Iustice don in that case without shedding of bloud, he appointed two Iudges to haue the only hearing and determining of the said matter, whose names were *Edw. de Beauile.* & *Io. de Mowbrey*: before whom the

the right was duly tried, not onely by ſundry witneſſes, but alſo by antient matter of record, that the ſaid armes did belong vnto Iohn de Sitſilt knight, as to him of antient time lineally diſcended. And therfore the ſaid William Faknaham was expreſely forbidden the bearing of the ſaid armes, vpon pain of forfaiting his ſharpe ſworde & guilt ſpurs, which determination is to be ſeene with theſe armes depicted in the margẽt in this maner of ancient ſhield, and blazed in the ſame order as is aforeſaid.

Becauſe he that did beare this cote was an Herhaughe, whoſe name was Cailis, and that by report, hee ſurmounted all other of his time, both in tooogs & cunning: I will blaze his cote by the Planets, He beareth Saturne, A cheuron betweene three Towres of the Sun, iesant three demy Lions, Lune. Becauſe the bearer hereof, not onely embraceth this Arte, but all other good Sciences (as a thing giuen to him naturally, beſides all gentlemanly behauiour (I will giue him a precious blazon.

The field is parted per feſſe Perle, and Emerode, a pale counterchaunged of the firſt, three Lions heads eraſed, Rubie. Conſider that the Moone and Venus are the field, and howe Mars keepeth the ſame, who wil neuer flee. Thus ending with the Lyon, I will ſay ſome thing to you of the Leopard, as followeth.

He

He beareth Azure, a Leopard paſſaunt Or. He is ſo called, becauſe hee is vnkindly begotten, betweene the Lionesse and the Perde. *Iſidore* writeth that hee is a bloud-thirſtie beaſt, and purſueth his praie leaping, which if hee cannot get at the thirde or fourth leape, then for indignation hee goeth backewarde, as though hee were ouercome. *Ariſtotle* affirmeth, that hee is like the Lyon in all parts ſaue the head, and is of colour ſpoted. *Homer* ſaith, he beareth a grudge vnto the Lyon, and hurteth him by policie. *Auicene* ſaieth, that when hee is ſicke, he cureth himſelfe by the bloud of the wilde goate whom he ſwiftly purſueth.

And here take with you two rules, All beaſtes of fearce nature, ſhall be taken in blazon onely, to the beſt intent, that is to ſay, to the moſt worſhip of him that beareth them. An other is this, when you tell of their clawes, you ſhall terme them enarmed, For their clawes are their defence. Here alſo is to be noted, that Lyons, Beares, Wolfes, Foxes, and all other beaſtes of rauening kinde, when they eate are called raping, and you muſt tell whereon. Now according to my promiſe, I will ſhew vnto you the ſecond atchiuement of the foure, which I ſpake of. This is the atchiuement of a Baron, & of ſuch a one, as is worthie to be had in remembrance after his hence departure.

This noble knight of woorthy fame, did beare twelue ſeuerall cotes. The firſt whereof is Argent, a Feſſe danſe, Sable, by the name of Weſte. The ſecond Geules, cruſule botone Fitch, a Lyon rampande, Argent, by the name of Lawarre. The third

is Azure, three Leopardes heades Iesaint Flowers Or, by the name of Cantelupe. The fourth, Barrwaies of vj. peeces, Or, and Azure, a chiefe of the first three pallets, betweene two base Esquiers Dexter, and Sinister, of the second an Inscocheon Ermine, by the name of Mortimer of Wigmore. The fift a Geronee of xij. pieces. Argent, and Geules, within a bordure Sable bezaunt, by the name of Peuerell. The sixth, Geules, Masculy verray, by the name of Tregose. The seuenth, Argent, three Formales Geules, by the name of Forte. The eight Geules, three Lions rampande Or, within a bordure engrailed Argent, by the name of Fitzperse. The ninth Geules, three Sufflues Or, by the name of Verst. The tenth, Argent on a bende, betweene two bendelets Geules, three Mallets Or, perced by the name of Hakelet. The eleuenth Geules, a bend and two bendes aboue, Or, by the name of Grisley. The twelueth Verte, tenne Escaloppes, Argent iiij. iij. ij. and j. by the name of Thorley, all within the Garter. His creast, a Griffons head Azure, becked, berded, and cared within a Crowne Or, set on a Torce Geules, and Azure, mantelled Azure, doubled Ermine, supported with a Mantiger Argent, gorged craued Sable, with a coller Or, and a wyuerne Or, scaled Azure. His badge was a Crampette Or, giuen to his auncestors, for taking the French king in fielde. Also his cognisance was a Rose parted in pale Argent, and Geules, which he had of the Mortimer aforesayd. Thus haue I blazed this noble mans Acheuement, by the name of sir Thomas West, baron of Grisley,

Lorde Lawarre, and of Cantelupe, knight of the moſt honorable order of the garter. This I ſay, (the due honour ſaued in this point to the honourable) I thinke he was as true a knight, as ſince the firſt foundation thereof any hath bin. After whoſe deceaſe, it pleaſed that good Lorde Morley, to make this Epitaph of him.

Vertue, honeſtie, liberalitie and grace,
And true religion, this ſeelie graue doth hold,
I do wiſh that all our great men would,
In good follow this noble barons trace,
That from his wife hart did alwaits chaſe,
Enuie and malice, and ſought of young and alde,
Loue and fauour, that paſſeth ſtone and gald,
Vnto a worthie man, a rich purchaſe.
Theſe waies he vſed, and obtained thereby,
Good fame of all men, as well far off, as nie.
And now it ioyfull in that celeſtial ſubere,
Where with Saincts, he ſings inceſſantlie.
Holie honor, praiſe and glorie,
Giue to God, that gaue him ſuch might
To liue ſo nobly, and come to that delight.

He bereth Or, a Hart tripping Geules. If you ſhould haue occaſion to tel of his hornes, you ſhoulde ſaie, he were attyred, and ſo likewiſe of the Bucke, and they are both vnged. The Hart is a worthy beaſt, and of light hearing. *Iſidore* ſaith, that whe-

he goeth to fight, hee froteth his hornes to make them ſharpe. If he be put to flight, he ſwimmeth to his great aduantage. He delighteth much in muſick, and when he feeleth himſelfe too fatte, he ſeeketh dennes and lurking places, for feare of being chaſed. If he be chaſed he looketh oft backeward. He renueth his attire euerie yere, and when he caſteth his right horne he hideth the ſame. They keep commonly in herdes and helpe friendly the one the other. *Auicene* ſaith, he is neuer troubled with feuers, becauſe he hath no gall. He hath a bone in his hart, as pretious as yuorie. He feareth much the voice of the Foxe, and hateth the Serpent. He is long liued. For *Ariſtotle* writeth, that *Diomedes* did conſecrate a Hart to *Diana*, with a coller of golde about his necke, which had theſe wordes. (*Diomedes Dianæ*) After whoſe time, almoſt a thouſand yeres, *Agathocles* the king of Sicile did kill the ſame Hart, and offered him vp with his coller to Iupiter in his temple, which was in Calabria.

The field is Argent, an Vnicorne tripping Sable.

This is a ſtrong beaſt, as appeareth by that is ſpoken in Numery. God is to Iacob, as the ſtrength of an Vnicorne. When he is hunted he is not taken by ſtrength, but only by this policy.

A Maid is ſet where he haunteth, and ſhee openeth her lap, to whom the Vnicorne, as ſeeking reſcue from the force of the hunter, yeeldeth his head, and leaueth all his fiercenes, and reſting himſelfe vnder her protection, ſleepeth vntill he is taken and ſlaine. His proper colour is bay. He hath in his head one-lie one horne, whereof he taketh his name. It is vertuous againſt venime, and is moſt truely called yuerie. *Iſidore* ſaith, the Vnicorne is cruell, and mortall enemie to the Olephant.

Hee beareth Sable, a Bull paſſant Or. This is a beaſt that is ſtrõg in fight, whoſe ſtrength is mightilie in his necke, he is proud of mind and hed-ſtrong. *Plinie* writeth, that by the countenance of a Bull, you may know hir ſterneſſe, or gentlenes. All his threatnings are with his forefeete. For when he is angrie and diſpoſed to fight, he diggeth the earth, and caſteth it from him with violence. *Iſidore* ſaieth, when he is tied vnder a figtree, he looſeth all his ſtrength. He is paymaiſter of euery good towne, and beneficiall to the Parſon. Therefore all ſeuerals are to him common. His enemye is the Rauen.

He

He beareth Or, a Bore Sable. The Bore is the right Esquire, for hee beareth both Armour and shielde and fighteth sternly. When he determineth to fight, he will frot his left shield, the space of halfe a day, against an oke because that when he is stroken thereon, with the tuske of his enemy, he shall feele no griefe thereof. And when they haue fought one day together, then they will depart of themselues keeping good appointment, to meet in the same place the next day after, yea, and the third day til one of thē be victor. *Auicene* writeth, that the Bore is fierce and cruel, & setteth not by death. And though he be striken with a deadly wound, his couragious stomack, & yreful hart wil not let him flee, til either he kill or be killed. The Bore of nature is giuen much to the lust of the flesh. But this my Bore is chast, for my cutter hath cut him as short, as *Ceff. Plantagenet* Earle of Bullein, cut the Bishop of Sagre, because he would haue him vse abstinence.

Hee beareth Azure a Ram Argent. The Ramme saith *Isidore*, is a beast pleasing in hart, and milde by kinde and of authoritie hee is a Duke. For he hath the leadinge of multitudes and flockes of his owne kinde.

Therefore saieth he, kind giueth him great strength passing all other sheepe. The Ramme was offered vpon alters amongest nations, as appeareth in Genesis, to bee a figure of Christes death. *Plinie* writeth, that the crueltie of the Ramme abateth, if he bee perced in the horne neere vnto the eare. For the chiefest part of his strength is in his heade, where hee is well armed to fight. His challenge is certaine courses at iustes, wherein he surmounteth all other beastes of his quantitie. When he slepeth he holdeth vp his heade, and from spring time till harueste, he lyeth on the one side, and from harueste till spring time againe, on the other side. He is honorable, for when he leaueth his winter garment, there are xv. sundrie housholders that haue their liuing thereby. The which xv. doe finde sixe times xv. at the least. Hee is an auncient, of that honorable company of Drapers, of whom I am one, both by birth and seruice. But thereof am I nowe at large for that I coulde not support the custome of the famous Citie, to stande in daunger of the lawes of this Realme. And nowe in commendation of the Ram, I saye to you there is nothing in him, vpon him, or that commeth from him, but it is both good and holesome. His enemie is the Wolfe, he feareth nothing but thunder. *Le.* I pray you of the golden Ramme, that Iason won in the Isle of Colchos, is that of trueth? *Gerard.* It is euen as true as Phaeton leading his fathers Cart, through negligence, set all the worlde on fire. But who that shall reade the historie of Iason, which was translated out of Frenche, and printed at Antwarpe by

one

one of my name, if he be a Philosopher, he shal perceiue the meaning thereof: elſe let him reade Norton and Ripley, who wil learne him to vnderſtand that hiſtorie, and ſo I end of the Ram.

The field is Geuls, a horſſe paſſant Argent. *Iſidore* writeth, that the horſſe is comfortable in the field, and ſmelleth battail, & is greatlie encouraged thereto, by the noyſe of Trompettes, and hath a deſire to fight with his enemie. *Plinie* writeth, that hee is proude of rich apparel, and eſpecially when he is barded. So ſaieth the Prophet Ioell to the Iewes, telling thē of their enimies on this wiſe. They are (ſaith he) to looke vpon like barded horſe. Some horſe wil not ſuffer any man to ride on him, but his onelie Lorde. Bucephalus the horſe of the great king *Alexander*, in battaile, woulde ſuffer no man to come on his backe, but onelie the King. And being ſore wounded, would not ſuffer him to depart from him and take another horſſe, but wonderfully continued out the battaile, with his feete beating downe, and his Teeth biting, he deſtroied manie enimies. Wherefore Alexander after the horſſe was ſlain, made in the remembrance of him a Citie, in the countrey of India, and called it Bucephala. What wonderfull enterpriſes did *Iulius Cæſar* achieue, by the helpe of his horſſe, the which had

had his fore-feete like to the feete of a man, as *Plinie* writeth. The horſſe Arundell of no little fame in Britaine land, amongeſt theſe, is woorthy to be remembred, for whoſe good ſeruice, the old renowmed Beauice of South-hampton, builded the Caſtle of Arundell in Southſex. O moſt worthie to be put in fames booke, that would not forget the ſeruice of a beaſt, where now in this time they be, that doe forget the ſeruice of men, yea ſome there bee, that make no remembrance of their owne fathers, who tenderly foſtered them, not with forgetfulnes vnto their dying day. But thereof I will thinke more, then preſently I will ſpeak. The horſes friende is the Grey-hounde, and the Beare is his mortall enemie, which in both naturally by kinde is planted, as at their firſt encountring moſt cruelly fight together. And heere you ſhall haue one rule, you ſhall not ſet forth a beaſt in Armes, to do any thing againſt his kind, as a horſe to rampe.

He beareth Sable, a Goate ſaliant Argent, Armed Or. The Goate in his fight, is not ſo hardie as politique. He defendeth with the fore feete, and cutteth with his hinder feete. There is no beaſt of heauy ſubſtance, that will climbe like vnto him. *Salomon* putteth the Goat in the number of veneſon. The Goate, ſayeth *Iſidore*, is verie venerous, but

but fighteth not therefore. The Diamonde, which neither iron or fier wil daunt, the bloud of the gote softneth, to the breaking.

The field is argent, a Greihound passant, Sable.

The hounde saith *Isidore*, knoweth eis owne name. *Plinie* writeth that amõgst beastes, the hound is gratious and loueth his maister, and putteth himselfe wilfully in peril in the defense of him, as appeared by *Celius* the Senatour of Placencia, who being compassed, & beset with mẽ of armes, was defended by a hound, and was not ouercome, vntill the said hound was slaine. In the like maner when *Iason* was slaine, his hound would not go from the dead carcas, neither eat any thing but died also. But the hounde of *Sabinus*, is to bee wondred at, who forsooke not his maister, either in prison or death: but abode continuallye with the dead bodie with most dolefull noise. And when one gaue vnto the sayd hounde meate, the hound tooke the same and put to his maisters mouth, and would haue had his dead maister eaten therof. And further, when the dead bodie of his Maister was throwne into the riuer Tiber, the hound leapt after, and swimming inforced himselfe to hold vppe the dead bodie of his late Maister, vntill both sanke vnder the water. There are diuers kinds of hounds, of which I purpose not to speake of.

He

He beareth Azure, a Talbot with coller and Line Argent. *Isidore* writeth, that these houndes pursue the foote of pray, by sent of the same, or else by the bloud thereof, whether it be by night or day. But I referre the iudgement of that, to them that loue venison so well, as will ieoparde a ioynt for Bucke or Doe. The hound is enemie to the Catte.

The fielde is Argent, an Asse passaunt in his proper colour. As it appeareth in the olde Law, the Asse to be ancienter in the seruice of man, then the horse: So the Hebrew Rabbines do appoint the Asse to be stãdarde of the Tribe of Issacar. Although the Asse be slowe, yet is he sure. And as he is not the wisest, so is he least sumptuous, especially in his diet. For his feeding is on Thistles, Nettles, and Briers, and therefore small birdes hate him, especially the Sparrowe is most enemie vnto him. I could write much of this beast, but that it woulde bee thought it were to mine owne glorie. Yet thus much shall I saye, that it pleased the high

God,

God, by his ſeerete iudgement that amonge all beaſtes on the earth, the ſeely Aſſe, with the toyl-full Oxe, ſhould bee witneſſes of his deare Sonne Chriſtes birth, who neuer rode on other beaſt, but on the ſimple Aſſe, & her Colt. For theſe reaſons therefore, I may conclude, the Aſſe not to bee vnworthie to be borne in armes.

The field is azure, a wolfe Saliaunt, Argent.

This, as the Hebrew Rabbines ſay, writing vpon the ſecond of Numerie, is the ſtandard of the tribe of Beniamin. For Iacob ſaid, Beniamin ſhall trauaile as a Wolfe. This rauenous beaſt is enemy as well to man as beaſt. He is ſtrong in the breaſt, and his fight is both with byting and ſcratching. *Iſidore* ſayeth, that what he vſeth to tread on it proſpereth not. It is ſaid, if a man bee ſeene of him firſt, the man leeſeth his voice. But if the Wolfe bee ſeene of the man firſt, then the Wolfe leeſeth his boldneſſe and hardineſſe. *Plinie* writeth, he loueth to plaie with a child, and that he will not hurt it till he be extreme hungrie, what time he wil not ſpace to deuour it. *Homer* ſaith, that the Wolfe watcheth much, and feareth fire and ſtones, to bee wherled at him. *Auicene* telleth, that hee deſireth greatly to eate fiſh. And *Phiſeologus* writeth, that he may not bend his necke backeward, in no moneth

of the yere but in May. When hee seeketh his pray by night, he goeth against the winde. If any of his feete with treading of stones doo make any noyse: that foote hee byteth as chastising it. *Solinus* sheweth, that he beareth in his taile a locke of haire, that exciteth loue, which hee byteth awaie with his teeth, when hee feareth to be taken. He infecteth the wooll of sheepe that he biteth, and is aduersarie to them and their lambes, whereof Christ spake vnto his Apostles, saying. I send you foorth, as lambs among Wolfes. There is nothing that he hateth so much, as the knocking togither of two flint stones, the which he feareth more then the hunters. *Aristotle* saieth, that all kind of wolfes are contrarie to all kinde of sheepe. For proofe wherof, *Cornelius Agrippa* also affirmeth that if a man make a stringe of the wolfes guts, and put it on the Harpe, with stringes made of sheepes guts, it wil neuer be brought with any consent of harmony, to agree with the other. And here I ende, of onelie beastes to occupie the fielde. But where I haue written and hereafter shall of enimitie betweene beast and beast, or otherwise I pray you take it, as a good Herehaught shoulde doo, that is, to the best intent. For I follow the authours, whome I haue alledged, wherein I will you not vainelye to weigh deceitfull propheties, humilie searching, who giueth that beast, or who beareth this. For if it were lawfull for mee to write of that: I coulde by reason perswade you, that they are all doone and past, and that there is nothing of them to be looked for, but for the comming of Christ in his glorie. Which as *Iob* sayeth, I hope to see in this

my flesh. *Le.* Sir, I trust I am voyde of any of these suspitions. I seeke nothing, but onely to be a good Herehaught. Wherefore as you haue begun with me, so I pray you continue to the ende. *Ge.* Well, for your further instructions, I will goe forwarde.

The fielde here is Sable, a Dolphin hariant, Argent.

If it were in Fesse, then you shoulde say, nayant. This is called the prince of fishes, and for his strength and bignes, excelleth all other. For as authors write, hee is not enseamed with much fatnesse, but is all of muscles and senues, wherby his might is doubled. Hee is a ruler of other, that seeme stronger then himselfe. By him the mariners know, when they shall haue tempest, especiallie when they see him reioice, with shewing himselfe aboue the water. Here you shall learne a rule, that is, when any fishe is vpright as this is, ye must terme it hariant. Also, when they are eating, you shall call it deuowring, and tell whereon, because thy swallow all whole.

He.

my

He beareth Geules, a Serpent nowe, Or. Dioscorides saith. The Serpent fareth & flieth a naked man, and leapeth on a mā cloathed. The spittle of a fasting man flieth him, wherfore whē the serpent standeth in daunger, then he wrigleth himself, especially to haue his head, wherein lieth his heart. So chanseth it sometime, that he maketh of himselfe a knot. The Serpents enemie is the pecocke, the Hebrue Rabbies name this to be the standard of the tribe of Dan, saying, Dan shall be a Serpent in the way, and an adder in the path, byting the horsse-heeles. Of the Serpent I could write much more, but this I thinke is sufficient, &c. I beseech you nowe shew me some other of the acheuements you promised, &c. I will shewe vnto you the acheuement of the knight, which is the third.

This

This knight bereth two ſeueral cotes of armes quarterly as followeth. The firſt. The field is Geules on a chiefe Argēt, two Mullets Sable. The ſecond barwayes of ſixe peeces, Or & Azure, a bende Geules. The thirde as the ſecond. The fourth as the firſt. His creaſt a Boare paſſant Ermins, ſet on a wreath

Argent and Geules, Mantell, Azure doubled Or. And for the difference of a ſecond brother of that houſe, from whence he is deſcended, he beareth the Creſſant. Now haue I one other atchiuement to ſhew you, the which I will deferre a while, becauſe I will not tyre you with too much of one thing together: therefore ye ſhall haue in the meane ſpace ſome ſundry cotes of blazon, as followeth.

He beareth Azure a Sunne Or. I haue ſaide enough of this Planet in the blaſon of that mettal. But in this cote he is in proper colour, and in his natural field. L. And wherefore doe ye not ſay proper colour or that the Sun is of his prop colour. G. Alciatus ſaith that a mā ſhall diſcerne colour, if he may come within a knights raſe of any banner, but I neuer hard of any man, that came within an 100. knights raſes of the Sunne. L. What is a knightes raſe? G. It is threeſcore foot of aſſiſe in length, of the field, and is of Herehaughtes ſo called.

The field is Geules, a creſſant Or. This is as much to ſay as the Moone in her prime, which is the thirde day after after the coniunction, or as we commonly call it, the new Moone.

He beareth Geules, an increſſant Argent. Which is the moon from the prime till after the firſte quarter, and yet lacketh of the full.

Hee beareth Azure, a decreſſant Or. Which is the moone from the laſt quarter. This ſignifieth a man to do ſome thing, whereby he is aduanced to honour in his age, when all things decreaſeth with him, wiſdome onlie except, which commeth from the braine, whereof the moon is lady.

The fyeld is Sable, a Starre Argent. This is the pole artike, who leadeth the Shipmaiſter, and ſhewethe the Aſtronomer, the waie to al other ſtarres: ſuch like ſtar it was (ſaue that it was not fixed) that brought the thre Magicians to honor chriſt, where he was borne.

He beareth Geuls, an eagle displaied with two heades, Or. Vpton writeth that the same daye that Alexander Magnus was borne, twoe Eagles sat vppon the house of his father, signifieng vnto him, saith hee, a double empire of Europa and Asia

He beareth Or, an Eagle displaied Verte. Aristotle saith, that this bird holdeth in him-selfe a soueraignitie so that all other obeye him as subiectes. Plinie writeth that among all manner and kindes of foules, the Eagle is most liberall, and free of hart. For the pray that hee taketh, hee eateth it not alone, but giueth part thereof vnto other birdes, that folow him, whom he procureth to be his gests But when that praye sufficeth not him selfe, then he is somewhat bolde of his gestes putting them to choise, whether they will flee from him, or feede him. He is brighteſt of sight of all other fowles, so that if his young ones will not looke against the sunne, without watring eyen, then he killeth them thinking that they are not his own, but misbegote.

Aristotle

Aristotle saieth, the Eagle hath foresight of the wethers, and that day that he fleeth abrode, no hauke within his precinct will flee to any game.

He beareth Or, vj. Eaglets displaied, Sable iij, j. & j. These may not bee called Eagles, because there may bee no more but one Eagle in one Escocheon. If there be mo, they are thus called, who are to be taken for yong Eagles.

The field Argent a Cocke Geules. *Plinie* writeth that the Cocke is the royallest birde that is, and of himself a king, For nature hath crowned him with a perpetuall Diademe, to him and his posterity for euer. He is the valiantest in battaile of all birdes. For he will rather die, then yeeld to his aduersarie. Ielous he is in such sort, that he fighteth oft for his wiues, and loueth them so well as he bestoweth all that he may get on them.

He beareth argent, a Swan Geuls. *Isidore* writeth, that the Swan doth not onelie delight in Musick, but singeth oft himselfe. *Martianus* saieth, that shipmen take it for good lucke, if they in the perill of shippewrecke meete swans. *Cicnus* king of the Ligurians, bewailing the death of *Phaeton* was turned into a Swan, as *Ouid* witnesseth. In the olde time, this birde was consecrate to *Apollo*. The Swan pursueth the cockold-maker euen vnto death, and will not leaue the spouse breaker, till he kill or bee killed. His chiefe strength is in his winges *Ambrose* saith that he singeth much before his death as reioising the end of all calamities.

He beareth Or, a rauen in his proper colour, or otherwise, Sable: for sable is his proper colour. The rauen delighteth so much in her owne bewty, that when her birds are hatched, she will giue them no meate vntill she see whether they will bee of her owne colour, or no. Iob asketh the question, who prouideth meate for the rauen? Whereunto Saint Augustine aunswereth, that

that they are fedde with the dew of heauen, all the while that they be naked. The Rauen saieth *Fulgentius*, hath 64. sundry chaunges of her voice, and is verie guileful, and will both steale and hide. *Aristotle* affirmeth that Rauens will gather together on sides, and campe & fight for victorie, and they that be ouercome, will euer after be obedient to the victors. The Rauen is frend to the Foxe, and enemy to the brocke, and fighteth with him oft, in the Foxes quarrell.

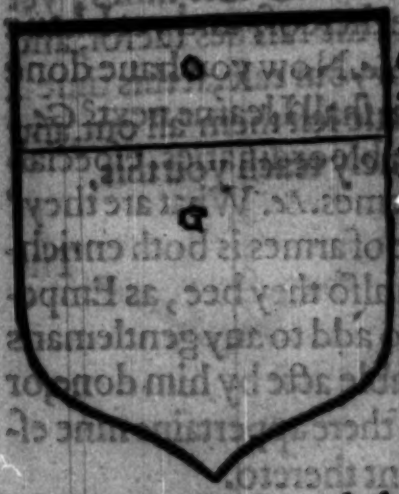
The field is Geuls, a Griffin Sergreant Or. *L.* wherfore say you Sergreant? *G.* For that he is halfe birde, halfe beast. It is a terme appropried to him, and to none other. The Iewishe Rabbies vpon the xiiij. of Deutronomion do write that this is a fierse beast, & keepeth the Hyperborian Mountaines, where are precious stones, as the Smaradges, & Iaspis, and will not suffer them to be taken from thence. *Isidore* saith, that they beare great enmity to man & horse, and are themselues of such a marueilous strength, that though the man be armed, and on horsebacke, yet they take the one with the other quite from the ground, and carrie them cleane away. I thinke they are of a great hugenes, for I haue a clawe of one of their pawes, which should shew them to be as bigge as two Lyons.

He beareth Sable, a Cockatrice displaied, Argent. This though he bee but of the moste foote of length, yet is hee king of all Serpentes of whom they are most afraid, and fly from. For with his breath and sight he sleeth all thinges that come within a speares length of him. He infecteth the water that he commeth neere. His enemy is the weasel, who when he goeth to fight with the cockatrice eateth the herbe, commonly called rew, and so in fight biting him he dieth, and the wesel therewith dieth also. And though the cockatrice bee venome, without remedie whilest he liueth, yet when he is dead and burnt to ashes, he looseth all his malice, and the ashes of him are good for Alcumistes, and namely in turning and changing of mettall. I haue not seene the proofe thereof, and yet I haue bin one of Iebers cockes. *Le.* Now you haue done with these, I pray you what shall I learne next? *Ge.* I will tel you of nine honorable ordinaries, especiallie which are so called in armes. *Le.* What are they? *Ge.* They are such, as a cote of armes is both enriched and honored by. Such also they bee, as Emperours, Kings and pinces, do add to any gentlemans cote armour, for some notable acte by him done, or to be done. To the which there appertaine nine especial reioyings as incident thereto.

1 A gentleman to be made knight, at battaile.
2 To be endowed with liuelyhood for his manhood.
3 To do chiualrie before his soueraigne.
4 To be made Embassador for his wiledome.
5 To doe prowes of knighthood before Aliants, in honour of his renowme.
6 A poore Knight, to be married to the bloud Royall.
7 To haue perpetuall thanke of his Soueraigne.
8 To keepe his cote armour vnshamed in tryall.
9 To keepe all points of his knighthood.

The first of the nine honourable ordinaries, especially of the crosse, of the which I haue spoken of before. The content thereof, is the fift part of the fielde, except it be charged, then it must containe the third part.

The second.



The fielde is Geules, a Chiefe Or. This containeth the third part of the field, and is the second of the honourable ordinaries, and before the passion of Christ, it was the first. This signifieth a Senatour, or honourable man. And ye shall vnderstande, that the chiefe may bee diminished, and then they call it by an other name,

name, but the chiefe may not bee eneaded or halfed.

He beareth Or, a fillet purpure. This conteineth the fourth parte of the chiefe and standeth no where but only vpon the chiefe point.

The field is Tenne, a chief Shapournet, Or, and Ermines. Though there bee many counter coloring in the chiefe ofte times, yet for the rarenes therof, and for your ease, at this time I haue left them all out, and onely teach you this,

The

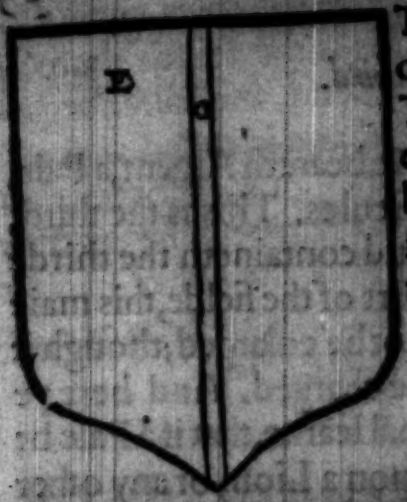
The third.

He beareth Argent, a Pale, Geules. This is the third, and containeth the thirde part of the fielde, this maie not be enlarged, though it be charged. And here ye ſhal learne, that if a Pale be vpon a Lion, or any other beaſt, then ſhal ye ſay, he is debruſed with a Pale. But if the beaſt be on the Pale, then that beaſt is ſupported of the ſame pale.

He beareth Sable, a pallet, Geules.

This is the halfe of the pale aforeſaid, & is neuer charged with any thing quicke or dead, neither may it be parted.

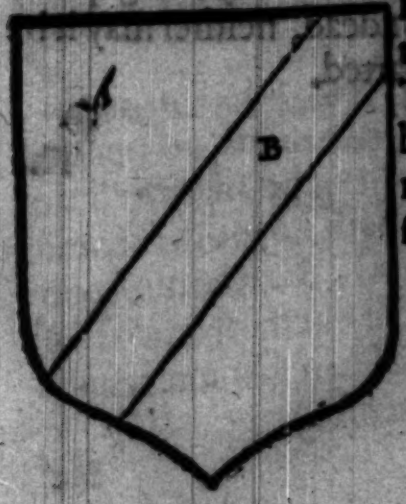
The



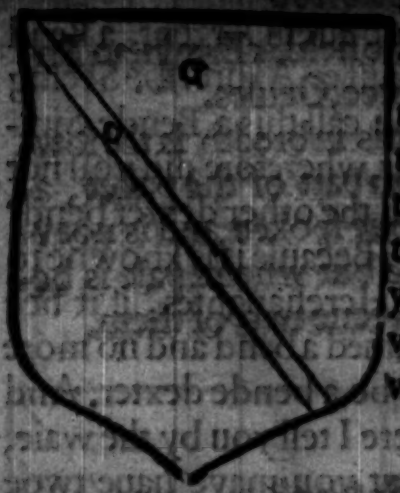
The field is Ermin, an Endorce, Geules.
This in bredth is the fowerth part of the pallet, aboue ſpoken, and is not vſed but when a pale is betweene two of them.

The fourth.

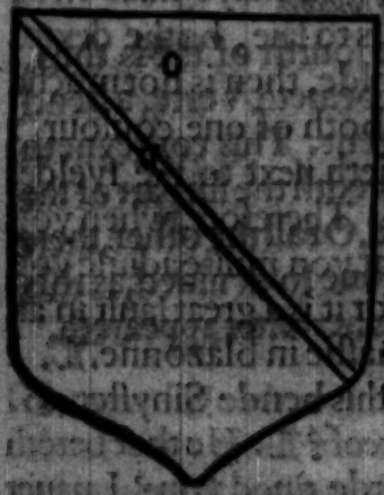
The fourth of thē is thus. He beareth Verte, a bend Argent. This conteyneth in bredth the fift part of the field. Of all the other, there is none ſo deuided, as this is, as hereafter appeareth.



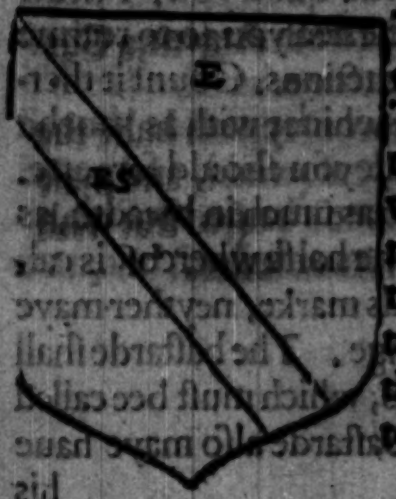
He beareth Argent, a Gartiere tenne.
This conteyneth halfe the bende aforeſaid, and maie not bee charged but with flowers or foiles.



The field Geules, a coost, Or. This is the fourth parte of the Bend, and halfe the gartiere, and is called at some time a Cotis, at some other time a Batune, as by practise yee shall the rather knowe when it is called the one, & when the other.

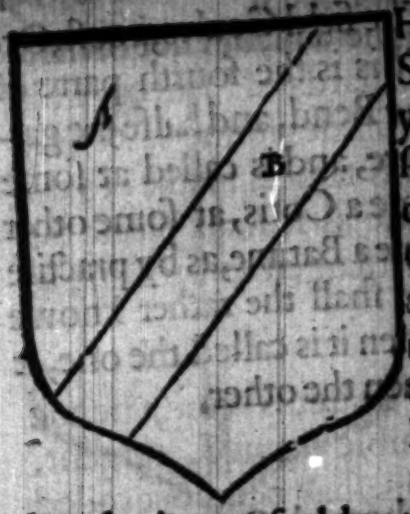


He beareth Or, a Rybande Geules. This conteineth in bredth the eight part of the bend, & viii, of these make a bend. This is also called a Pissure, and then it parteth the fyeld into two colours, and is of it selfe mettall, and then it is a secret of secrets.



The fyelde is Ermin, a bendelet, Ermins. This is to be noted of painters, that this is no bende, whether it be bigge or little nor hath anye other name then this, & at the moste conteineth but the sixt parte of the field. In this cote refrain to pucelle.

He



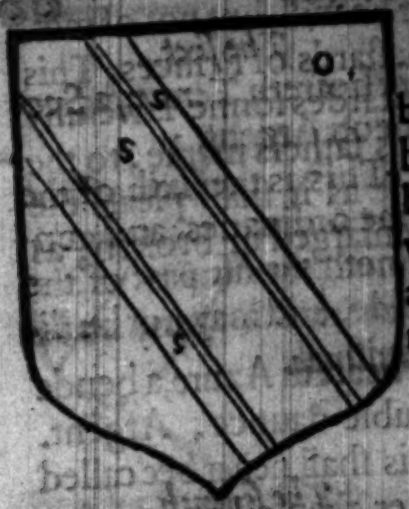
He beareth Argent, a Bend Sinister, Azure. L. Seeing you call this a Bende Sinister, wherefore did you not call the other dexter bend? G. Because it is knowne to all Herehaughtes, if it bee named a bend and no more to be a bende dexter. And here I tell you by the waie, that you maye haue twoe bendes in one fyelde: that is to saie, bothe dexter and sinister, whiche to beholde, then is not muche vnlike a Saultier, if they be both of one coulour: but whether of them that lieth next to the fyelde, that must be first named. Therefore, when you blaze a cote, it is a Rule, that you muste aduise you well, or euer you speake. For it is a great fault in an Herehaughte to bee ouer hastie in blazonne. L. I knowe what is meante by this bende Sinyster. G. What is your opinion thereof? L. He that bereth it, is a bastard. G. A bastarde quod you? I neuer taught you that, who that learned you so to tearme it, did giue you wrong instructions. Count it therfore an errour of armes, the whiche with as muche speed as you maye, I woulde you should forgette. Knowe that this conteineth as much in breadth, as the dexter bend doeth. The halfe whereof, is called a Scarpe, and no bastards marke, neyther maye it be charged with any thinge. The bastarde shall beare the fourth part of this, which must bee called a batune sinister. Euerie bastarde also maye haue

his

his Batune, of what colour he will, but not of mettall. For mettall is for the baſtards of Princes. This likewiſe learne, that the baſtardes ſonne lawefully begotten, ſhall chaunge his fathers marke, to the right ſide. And what time as it ſhall pleaſe the Prince the ſame may bee enlarged or broken, as followeth.

He beareth Azure, a bende double daunce, Argent. This ſhall neuer bee called other then a bende, after that it is thus parted, but baſtards haue other markes euery one according vnto their vnlawfull begetting: which markes I will not diſcloſe. For thoſe with hũdredes of others, are the ſeeretes of Herehaughtes, which things they haue ſolemnely vowed not to open, though it were to an Emperour, ſauing alwaies that that belongeth to the ſeruice of him & honour of gentilitie. For if the Herehaught doo knowe an Emperour, by fortune to be (as ſomtimes ſome of his poore ſubiectes are) yet may he not accuſe the Empreſſe, nor diſcloſe the acte, for defaming of the Gentlewoman, and for forſwearing of himſelfe.

He



He beareth Or, a bende betweene two Cotiſes, Sable. This doe I ſhewe you becauſe you ſhall knowe, when to call this a Cotiſe, and when to name it a batune.

The fifth.

The fielde Argent, a Feſſe, Azure. This is the fifth honorable ordinarie, contayning in bredth the thirde part of the fielde, and may not bee diminiſhed, although the french Herehaughtes doe blaze three barres Gemewes for a Feſſe of vj. peeces, as you ſhall perceiue the better, in the cote next to the barulet. The Feſſe hath beene taken of olde for a girdle of honor, which ſtandeth with good reaſon. For in the cote armour, it is in the middeſt betweene two equall partes.

The

The sixt.

He beareth Tenne, a Scocheon Argent.

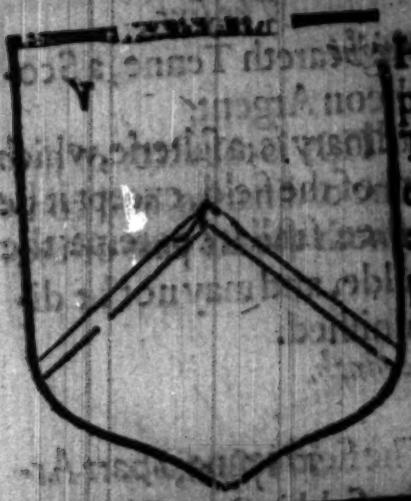
This is the sixth of the same ordinaries, and containeth the fift part of the fielde, and may not be diminished.

The seuenth.

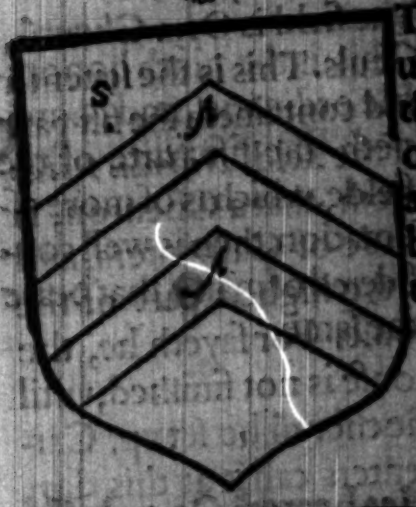
The field is Or, a Cheurō, Geuls. This is the seuenth and containeth the fift part of the field. *Nicholas Vpton* saieth, that a Cheuron, is made of Carpenters, and is the highest part of the house. For sayeth he, the house is not finished, vntil the cheurō be set vp. Carpenters call it at this day, the barge couples, In the old time it was a certaine attier for the heads of women priestes.

He beareth purpure, a cheuernell, Argent.

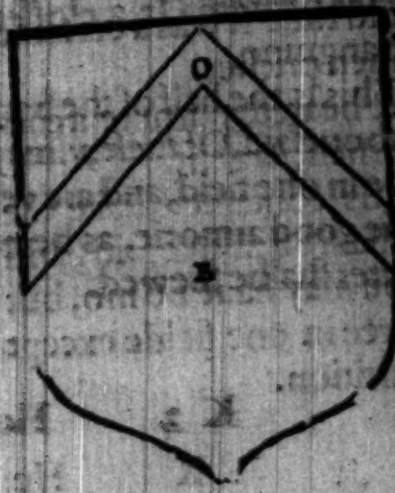
This containeth halfe the Cheuron aboue said, and you may haue no mo, but three in one fielde except partition.



Hee beareth Vert a Couplecloſe, Argent.
This containeth the fowerth part of the Cheuron, and is not borne but by payers, except there be a Cheuron, betweene two of them.



The field Sable, two cheuerons, Argẽt. Theſe kepe their quantity, with order of the rule aforeſaid, and are verie good Armorie, becauſe euery of them cõtaine a fift part.



He beareth Azure, a Cheueron on chiefe. Or. I ſhew you this for the rareneſſe thereof, though it be auncient. The anceſters of the bearer therof, haue borne it otherwiſe, which was for ſome good purpoſe remoued, although it were better to bee borne, after the common bearing of Cheuerons, as is abouesaid.

The

The eight.

The eight honorable ordinary is, a falterie, which muſt conteine the fift part of the field, except it be charged with any thing, then ſhall it conteine the third part of the ſcocheon.

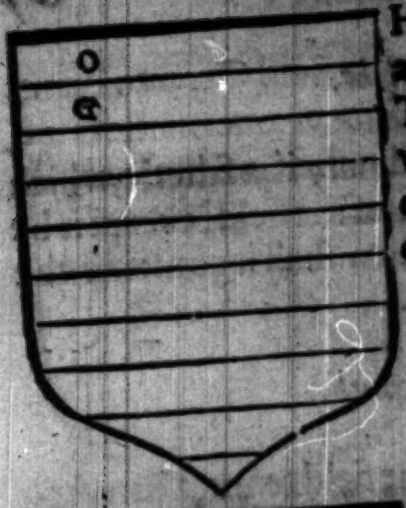
The ninth.

The field tenne, a barr Argent.

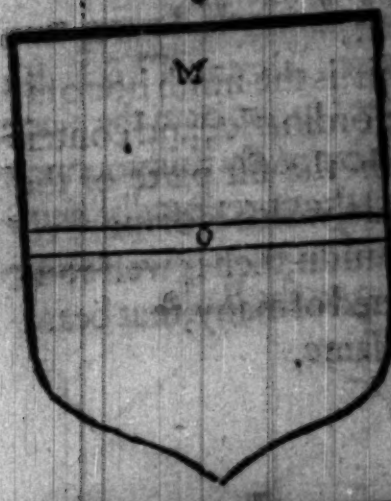
This is the ninth honorable ordinarie, and conteineth the fift parte of the fielde, which is of more eſtimation, then is well conſidered of many, that beare the ſame.

Hee beareth Or, a cloſſet, Sanguine.

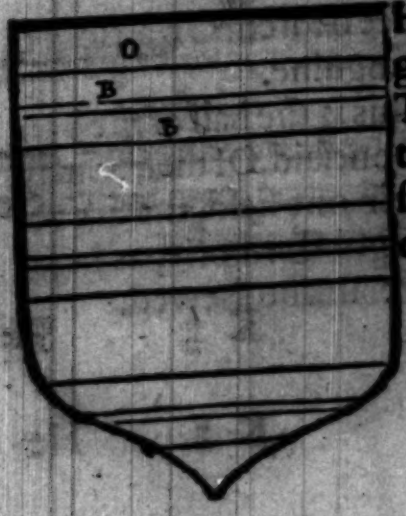
This is the half of the barr abouesaid. Of theſe, v. may be in one field, and are verie good armorie, as hereafter ſhalbe ſhewed.



He beareth x. closſets Or, and Geules.
This is a notable mixture, whatſoeuer the metall, or colour be of, it is verie ancient.

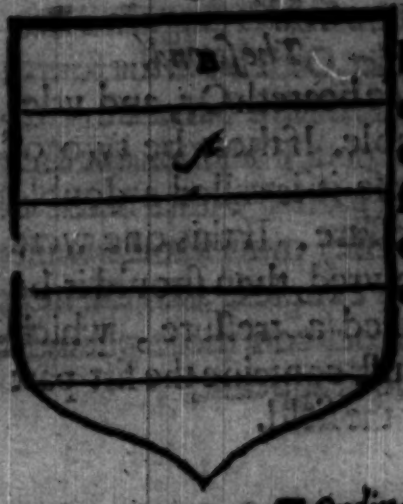


The field is ſanguin a Barrulet, Or. This is the fourth part of the barre afore reherſed. Theſe (except they be parted with a barre of Feſſe) muſt ſtand alwaies by couples, as in the next Scocheon more plainelie doth appeare.



He beareth Or, three bars gemewes, Azure.
This is right blazonne of thē, eſpecially where they ſtand by couples, as theſe doo.

The field Or, two barres Gemews, one on the chief, the other on the baſt, Azure.



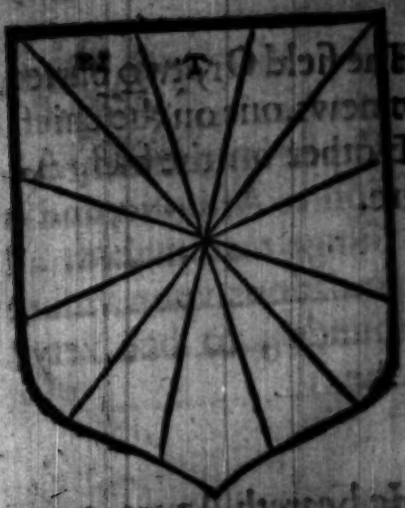
He beareth Azure, two barres Argent. This is the cote I ſpoke of in the place of a barre. By this you may ſee, the cote equally deuided into v. partes, according to the Rule.

¶ *Ordinaries generall.*

Here enſueth nine honorable Ordinaries generall.

The firſt.

The fielde Sanguine, one Geronne from the chiefe dexter point, Or.

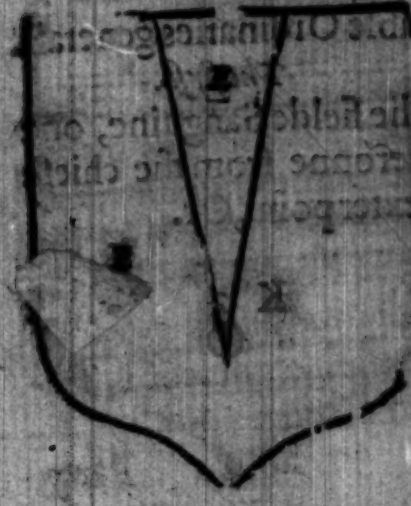


He beareth Geronne, of twelue peeces, Ermines, & Tenne.

The second.

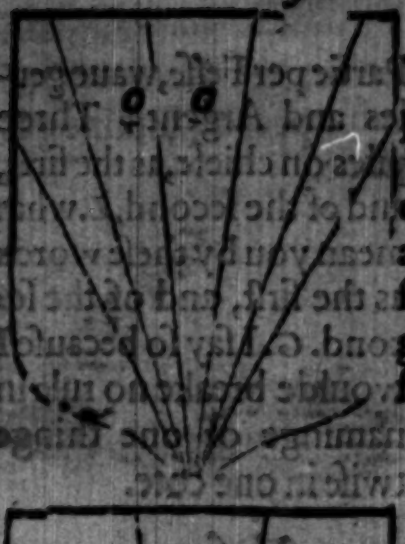
He beareth Or, and vrle, Sable. If there be two of these it is called a double tressure. If this one were flowred, then should it be called a tressure, which must conteine the fift part of the field.

The third.



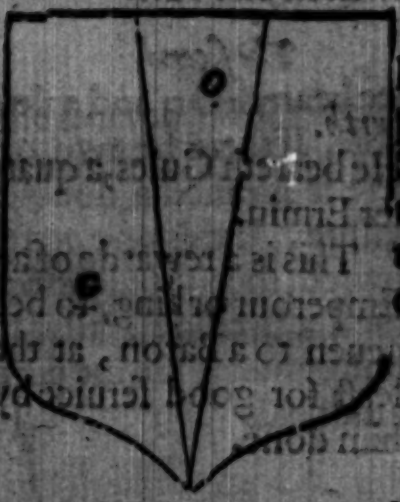
He beareth Azure, a pile, Ermine. When there is but one pile, it must conteine the third part of the field, at the chiefe.

The



The fielde Or, iij. Ipiles in point Geules.

The pile is an ancient addition to Armorie, and is a thinge that maketh all foundations vpon vnſure grounde, to bee verye firme.



Hee beareth Geules, one pyle in point, Or.

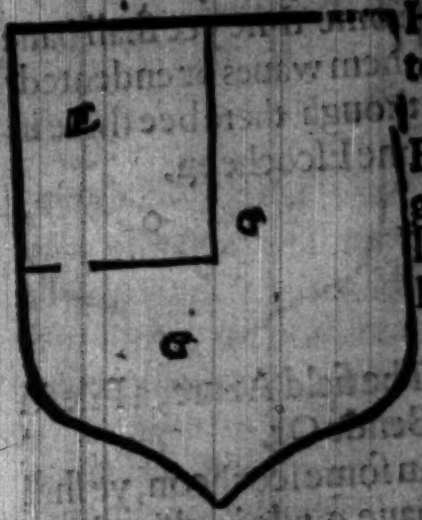
Some time yee ſhall haue them waues or endented, though there bee three in one Eſcocheon.

The field Azure, a Pile in Bende Or.

In ſome ſcocheon, ye ſhal haue a pile in this place, that ſhalbe engrailed, Enuecked, or otherwiſe. Becauſe I am in Pyles, you ſhall haue a cote to learne by, the like thereof is ſeldome ſeene.

Partie per Fesse, waue gules and Argent. Three piles on chiefe, as the first, and of the second. *L.* what mean you by these words as the first, and of the second. *G.* I say so because I woulde breake no rule in naminge of one thinge twise in one cote.

The fourth.



He beareth Gules, a quarter Ermin.

This is a rewarde of an Emperour or king, to bee geuen to a Baron, at the least for good seruice by him done.

The fift.

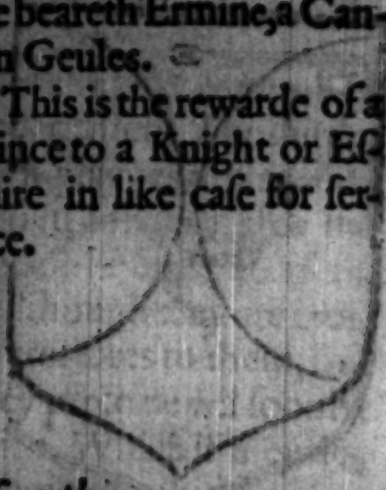
The fift is a quarter sinister, the which also is the kings reward, and honorable.

The sixt.

He

He beareth Ermine, a Canton Geules.

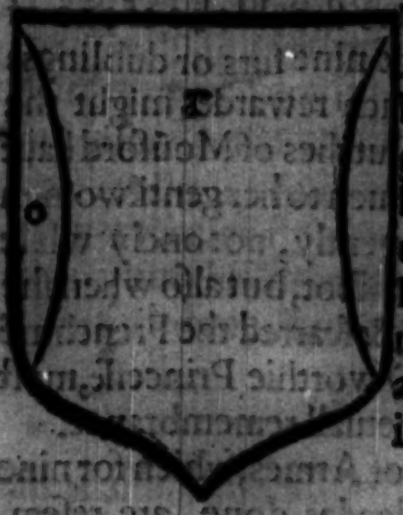
This is the rewarde of a Prince to a Knight or Esquire in like case for seruice.



The seuenth.

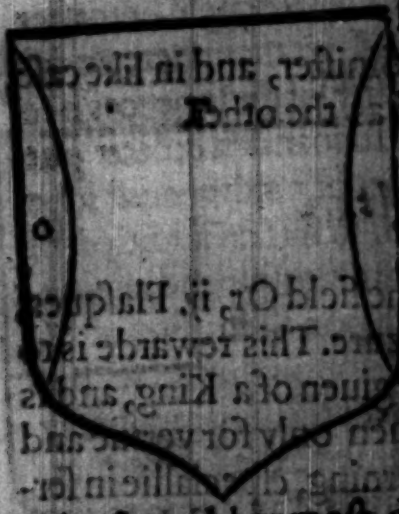
The seuenth, is a Canton Sinister, and in like case, the one of these is as good as the other.

The eight.



The field Or, ij. Flasques, Azure. This rewarde is to be giuen of a King, and is giuen only for vertue and learning, especiallie in seruice of Ambassadge. For there the Gentleman may serue his soueraigne, as well as the knight doth in the fielde. He

He beareth Ermin ij. Flaſches, Vert. This is one degree vnder the aforeſaide Flaſques, & yet is it good armory and noble. In thoſe ij. Flaſches may be borne two ſundry cotes, but therin lyeth a miſtery.



He beareth Tenne, two wynders, Or.

This is the rewarde of a Gentlewoman for ſeruice by her done to the prince, or princes, but the the voiders ſhoulde be of one of the nine furs or dublings. Such rewardes might the Dutches of Mouford haue giuen to her gentilwomen who ſerued her moſt diligently, not onely while ſhe kept the Towne of Hunibot, but alſo when ſhe rode armed into the field, & ſcarred the Frenchmen from the ſiege thereof. O worthie Princeſſe, moſt worthy to be had in perpetuall remembrance.

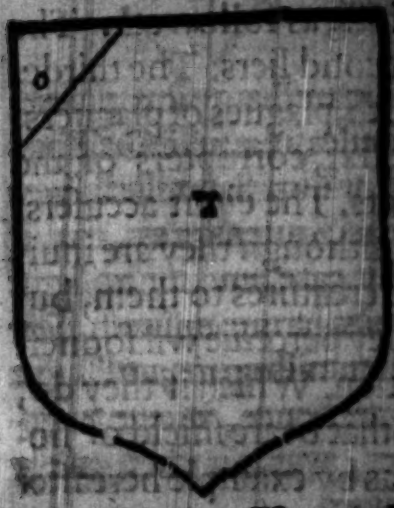
There are nine rebatings of Armes, which for nine ſundry vngentlemanly deedes done, are reſembled, as hereafter followeth. When Lucifer with his adherents were expelled heauen, they were diſ-

ſeuered

seuered into nine (I cannot wel say orders) but truer call them horrible horrors, as followeth. The first false messengers. The second liers. The third, vessels of iniquity. The fourth, plagues of plaguers. The fift, collucioners. The sixt, corrupters of the aire. The seuenth, sedicioners. The eight accusers. The ninth tempters: these although they are inuisible, yet they drawe visible creatures to them, but chiefly such, as by nature they perceiue wil sooneſt yeeld to any light prouocation. Which if they do, (especially being gentiles) that beare shield of honour, they abase the same, as by example hereafter followeth. Which although I set them here vnder as good armorie, yet when any of these peeces bee rebated, there must be some stain and den colour put in the same place, and no mettal, neither must it be charged with any thing: for so it is an addition of worship. These I say, may be reworshipped againe, with something of mettall set vpon them. For as *Alciatus* saith, the Father may dishonour himselfe, but not his sonne. For when the Father is dead it may please the Prince to adde againe to the sonne that, that was rebated from the Father. But not so to the father during his life, without some especiall desert by himselfe done, in recompence thereof.

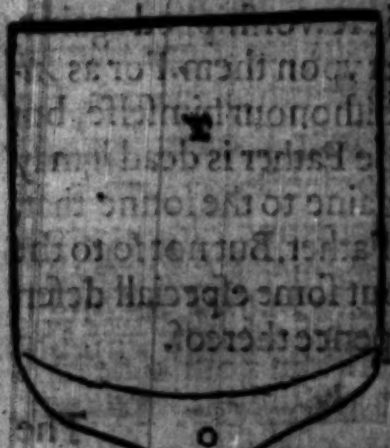
The

The first.



He beareth Tenne, a point dexter parted, Or. This may be for too much boasting of himselfe in mã-hood and marciall actes. Such one was Sir William Pounder, much bragging of his knighthood, who semed to bee a Lyon by his countenance, but in his heart, was no lesse then a fearefull Hare. If a man be of deede doughtie, yet is it not gentleman like to boast thereof.

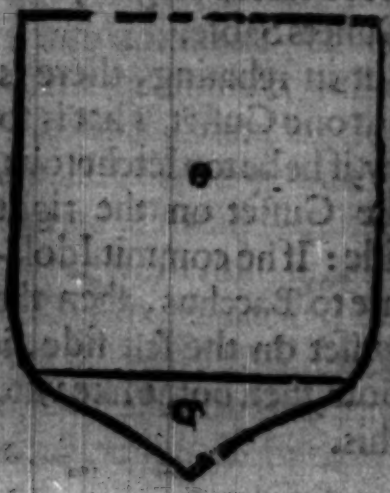
The second.



He beareth a point champine, Or, in a fielde Tenne. Who so killeth his prisoner (to him humbly yeelding) with his owne hand, rebateth his honor. And yet in extreme need, it is allowed by the Law of Armes, yea rather to kill, then to hazarde himselfe to be killed. Alwayes (sayeth Sir Iohn Froysart) by right of armes, a man ought to griue his enemie. But he saieth also, that good company of Armes is, mercy to knights, and Souldiers.

The

The third.



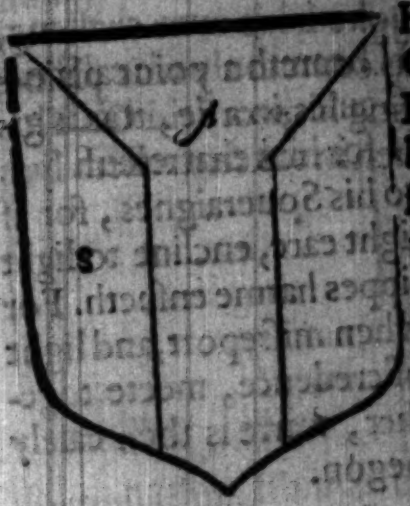
He beareth a point plaine, Geules, in a field Or. This is for him that telleth lyes to his Soueraignes, for if light eare, encline to light lippes harme enſueth. For when miſreport, and light of credence, meete together, warre is then eaſely begon.

The fourth.

Hee beareth a point, in point Or, in a field Sable. This is for them that are too ſlouthful in wars. For Sir Iohn Froiſart ſayth, to doo deedes of Armes, all knights and Eſquires to auance their bodies, ſhould entende. *Le.* Me think you alter from your olde kind of blazon. *Ger.* The blazon, which I haue vſed to theſe three cotes aforeſaid, is only appropried to them, and to no mo, except they were charged with ſome thing

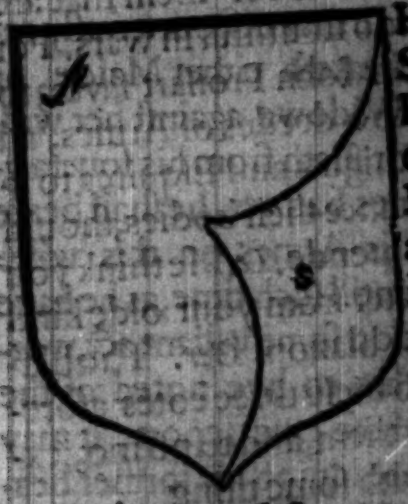
The

The fifth.



Hee beareth Argent, two Gusſets Sable.
But in rebating, there is but one Gusſet. That is to ſay, if he be too letcherous, the Gusſet on the right ſide: If he commit Idolatrie to Bacchus, then the guſſet on the left ſide, if both, then bothe like vnto this.

The ſixt.



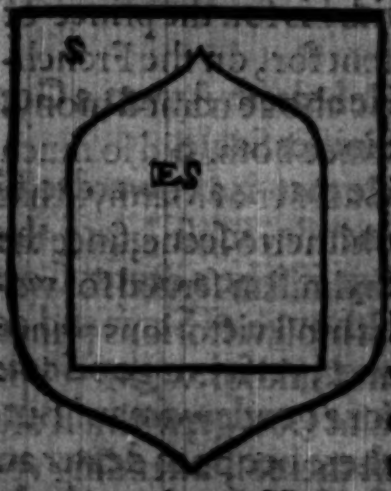
He beareth Argent, a Gore Siniſter Sable.
He that is a coward to his enemie, muſt beare this. But if it be a dexter Gore, although of Staynand colour, yet it is a good cote, for a gentlewoman. But if there bee both dexter and ſiniſter, that is too bad to be borne, for although it be charged, it diſhonoreth the thing that is on it.

The ſeuenth.

He

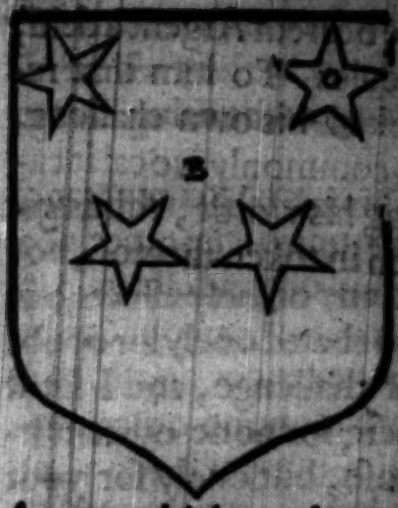
He beareth Argent a delff, Geules. To him that reuoketh his own challeng, as commonly we cal it eating his worde, this is giuen in token thereof.

The eight.



He beareth Sable, an escocheon, reuerſed Ermines. He that diſcourteouſly entreateth either Maide, or Widowe againſt her will, or flieth from his ſoueraignes banner, he ſhall beare his Armes on this wiſe: vntill ſuch time, as he haue don ſome valiant act, worthie to bee noted of the Herchaughtes. Vpon whoſe true report, it may pleaſe the Prince to reſtore him to his former bearing, which admiſſion muſt be done in no leſſe priuate place, then in the muſtering of a Campe.

The



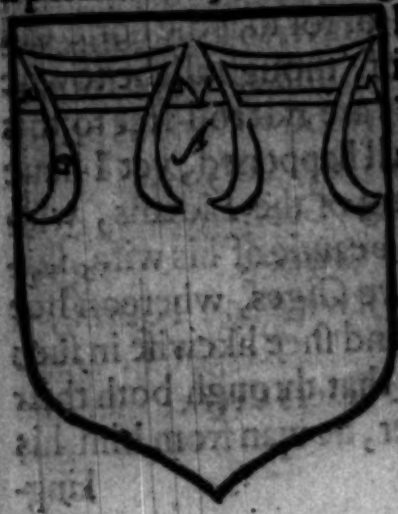
He beareth light blew 4. Mollets yellow two in the Feſſe parte, and two on euery chiefe point. This cote muſt be blazed at the baſt part firſt, which nowe ſtandeth higheſt: becauſe the whole ſcocheon is reuerſed. He that beareth on this faſhion, is a Traitour: So was he that ought theſe Armes, which was by name, Sir Armerie of Pauie a Lumbard borne, and an vnworthie Capytaine of Callais, and traytour to king Edwarde the third, in ſelling the ſame to Sir Giffrey Charney for twenty thouſand crownes, who had deliuered the Towne if priuie intelligence had not come to the king, then flower of chiualrie, who with his ſon the prince of knights, came to Callis vnſent for, on the Frenchmens part, to the receit of the aboue named mony. Where the king and the prince both, did ſo much honour the banner of Syr Gaultier of Manny, that the like therof hath not bin hitherto ſeene, ſince the time that the Emperour Maximilian ſerued for wages vnder the banner of that moſt victorious prince king Henrie the eight, as his ſouldior, wearing vpon his liuery a Croſſe of Saint George, with a Roſe embrodered in the middeſt thereof, attending vpon the king at the ſiege of Tirwine and Tournaye. There was much honour in this Knight ſir Gualtier of Mannye. For beſides diuers deedes that hee

did

did, I note one especiall, that he gaue vnto an olde man an hundred crownes, to shewe him where his fathers Tombe was: nothing accounting his trauaile, in visiting the same.

This is a rebatement, and yet none of the nine, not to any of these effects, but is rebated onely for doubt of challenge, and I set it here for none other purpose, but onely for your learning of blazonne. Although it being whole, it was the Cote of the selfe same Sir Geffrey Charney which in this sort must bee blazed. The fielde is Geules, three Escocheons Argent, one rebated on the sinister point.

Though one be rebated, as appeareth on this Escocheon before blazed, yet on the next Escocheon you must not take it to be the like case, For it is a perfite cote, and verie good Armory.



He beareth argẽt, on chiefe ij. water-bowgets Geules. This cote had neuer moe then these. For on some Scocheons you shall haue but one like signe, in the point of the same. Sometime also there is reproch, in addition of signes. *Le.* Is there much dishonor in rebating

of Escocheons, as you haue spoken of in the nine last. *Ge.* I say it is as much shame to the bearer thereof, as it is to a woman that goeth naked. *Le.* A woman may go naked for a good purpose, without shame: which by example I will plainely proue vnto you. *Godwina* the wife of *Leofricus*, Duke of March, requesting of her Lorde freedome for the towne of Couentre, the franchisement was graunted to her vpon condition, that shee shoulde ride naked through the same Citie: who for the loue that she bare to the inhabitantes thereof, and shee would for euer be remembred to be their patrones, minded to doe the same, so that shee might choose the time, which was determined to be in the forenoone. Whereupon all householders, with their families, were commanded to shut their doores and keepe their windowes close, whiles the Dutches was dooing this good deed, her horse neighed by chaunce, whereat one ruder then the rest, or other wise perchance desirous to see the strangenes of the case, let downe a windowe, and looked out. In remembrance whereof, whether it were for the lubbers sake that looked out, or for that the horse did neigh, as the cause thereof: though all the towne were franchised, yet horses are not toll-free to this day. *Ge.* Though that so well happened, yet I haue read of one *Candaulus* a king of the Lidians, who for the pride he had in the beautie of his wife, shewed her naked to his fellowe Giges, whereon hee was so much enamored, and shee likewise in such sort displeased therewith, that through both their consents in short time after, he wan from him his king-

kingdome, his wife, & life, & altogether. But to proceed of armory, which is our ſpecial talke: I meane to ſhew you a further leſſon, & that by the number of ix. as hereafter followeth. There are nine ſundrie furres, which in ſcocheons are called by ix. proper names, & in mantels, they are called doublings.

The firſt.

This is the firſt & the chiefeſt of the reſt, and is called Ermine, for thus ſhall you ſay. He beareth Ermine, & not Argent, powdred with Sable. It is the skinne of a little beaſt, leſſer thē a Squirell, his being is in woods in the lād of Armony, wher of he taketh his name. It hath a tail of a thomb-lēgth and is browne. Till of late the whole skinne with the taile, was ſet in furre, as I haue ſeene a mantell Emperiall, that was *Sigiſmondes* with the like furre and the tailes pendant to euerie skinne. But ſince his time there hath beene a better order taken, that is, an Emperour, a King, and a Prince, may haue theſe powders in their apparel as thick ſet together as they will. A Duke may haue but his mantelles cape with foure ranges of them. A Marques may haue his mantels cape, but with three ranges, and a halfe. An Earle, his mantels cape with three ranges, otherwiſe termed Rankes. In ſome cote they are told, but then they are not to the number of tenne.

The second.

The second is called Argent, & is vſed for a doubling, & taken for the Lituits skin. But in blazon it is termed by the name of Argent, for the honour thereof, *Chriſtine* ſaith, yee ſhall not offende to call a doubling white.

The third.

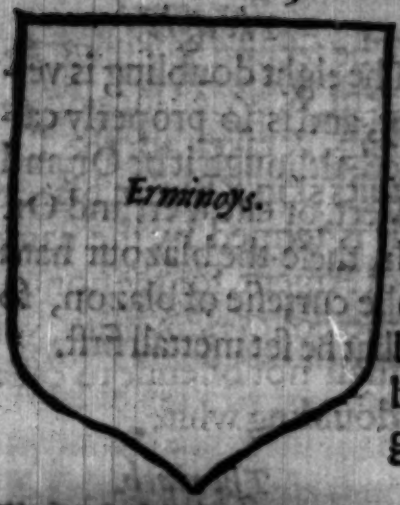
The third doubling, is called Ermines.

You ſhall not ſaye Sable poudred with Argent, becauſe Ermines is his proper name.

The fourth.

The fourth doubling, is properly called Ermines. This differeth from Ermine, for on euery ſide of the prouders, there is one heare of Geules.

The

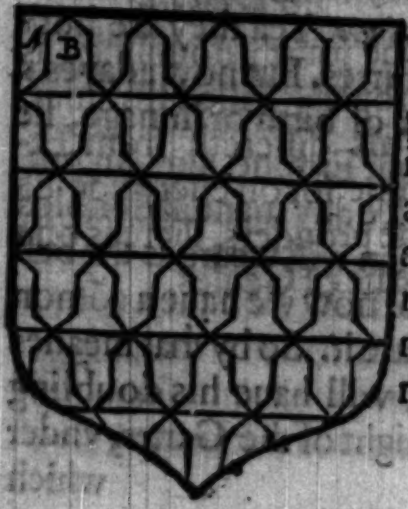


The fifth.

The fift doubling is Or, powdred with Sable, and muſt bee called properly Erminoys. Though this bee rich in Armes, yet in doubling it is not ſo rich, but as it followeth in nũber, ſo differeth it in degree.

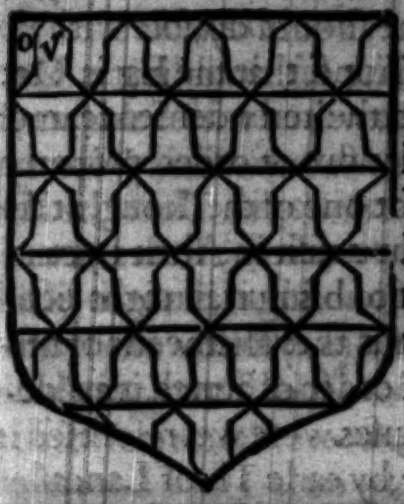
The ſixth.

The ſixth doubling, is called Penn, which is the field Sable, & the powdres Or, After this ſurre, as many as are out of theſe orders aforeſaid, ſhall be named of the colour and mettall they are of, and haue bin commonly called Grytty of Herehaughts.



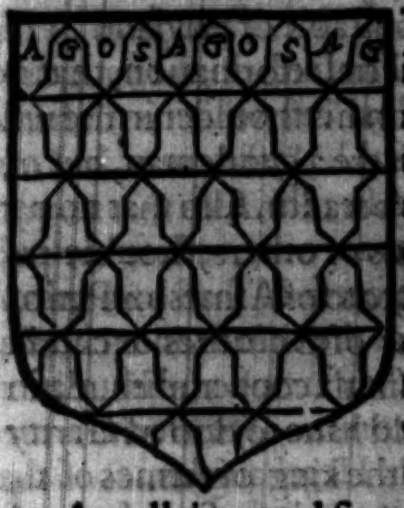
The ſeuenth.

The ſeuenth doubling is properly called Verrey & is on this faſhion, Argent, and Azure, or elſe Azure and argent. But where the matter is doubtfull the mettal hath the prehemi-nence.



The eight.

The eight doubling is verry, and is ſo properly called, although it be Or, and Vert, or elſe Vert and Or. In theſe the blazour hath the curteſie of blazon, ſo that he ſet mettall firſt.



The ninth.

The ninth and laſt of all, is called vaire, which is of all colours, except theſe two before rehearſed. It may be alſo of three ſundrie colours, which when ſo euer it happeneth, the colours muſt be tolde, as this is blazed. He beareth vaire of Argent, Geules, Or, and Sable.

Le. Are all the good furres? *Ge.* Yea they are both auncient cotes and good furres. But now adayes if he be a meane man, either of birth or linnage, he will beare none of theſe, but Ermine, and Argent, & very ſeldome you ſhall ſee any mantell doubled with Ermins. For euerie man will weare as the beſt doth without all order. For now we haue a cõmon ſaying, win golde and weare it. So by that meanes a Gentleman by patent, will haue his doubling as rich as a Baron or a Knight of the Garter, vnder which

which two degrees, none ſhould double with Ermin. But there is a good hope, that the Earle Marſhal of England, wil ſee to the amendement therof, as of other thinges that are out of order, Whereof mooming at burials is not one of the leaſte, at this day. For you ſhall haue an artificer, ſuch one as is no gentleman, ſhall giue to his buriall eight black gownes with hoods, and al they ſhalbe moorners. And an earle by law and order of armes, may haue no mo. Many of thoſe abuſes were wel reformed in K. Edward the firſts time, by earle Th. of Lancaſter, Leyceſter, & Darby & conſtable of England. This noble mā ordained by ſpecial reformation, that no mā ſhould were a hood on his ſhoulder in the time of mooming, except he were a gentleman, but only a tippet of three nailes breadth. Alſo that no parſon, curat, churchwardens or others, ſhoulde pull downe any acheuement, cote of Armes, or Pinion, or erafe any Toombe out of Churches or churchyards: And that no goldſmith, copperſmith, glaſier, painter, or marbler, ſhould haue to doo with armes without the conſent of the king of Armes of that prouince. And that they ſhould not ſet any marchants mark within any ſcocheon. And that this ſhuld be the more diligently looked to, he ordained, that al the kings of armes, ſhould keepe their Chapiters once euery quarter of the yere at the leaſt. And that they ſhould make their viſitations in their prouinces, or their Marſhals for them, euery vij. yeere. To conclude, he ordeined that the Herchaughts, at the enterment of euery gentleman (where they were called to that ſeruice) ſhould take the pedegree with

diligent examination of olde folkes then liuing, and to record the same. *Le.* If Herehaughts had, and haue done so, they woulde not then be so farre to seek as some of them are when a gentleman of ancient bloud commeth to see his pedegree, or what his auncestors did beare. *Ge.* There is many causes thereof, whereof one is that they haue no one seuerall house, where they might plant their offices, and in that place to make their libraries for their prouinces. For as they are now here, now there, so when they die, their wiues (which is contrary to their profession, for they are as auncientlie wiued as the sixe clarkes, but not so lawfull) then selled for a little money, their books of visitations which cost them much trauail. Neither are they called to the buriall of diuers gentlemen of auncient houses, and especially of such as dwell farre off in the countrey: but the worst of all hath bin ryot and rebellion, as in former yeres begun in king Richarde the secondes daies Iack Straw, Wiliwawe, & their companions. In the time of king Henrie the sixt, Iacke Cade, In the raigne of king Edward the fourth, the bastard of Fawconbredge, and Geffrey Gate, In king Henrie the seuenth his dayes, Parkin Warbeck & the black Smith. All which with their accomplices haue defaced Law and Armes. *Le.* Amongest all this rascall rowte, that you haue spoken off, me thinke you should leaue out Geffrey Gate, because I reade of nothing that he did, but spoiled Beere-houses at S. Katherins, & that was but twise, which was, either for brewing too much to their customers beyond the Sea: or for putting too much water in that they

ſerued on this ſide the Sea: or elſe for both, which is as well vſed as it was before. *Ge.* Although he himſelfe did no harme to bookes, yet when a number of light heads are vp, ſome doth one miſchiefe and ſome an other. For they are not all of one diſpoſition. Whereof I leaue, conſtrained by griefe, to heare that ſuch antiquities, ſhould be defaced. Now I wil ſhew you of nine ſundry meſles, which are ſo called becauſe they entermeddle the one within the other, contrary to the plaine partition.

The firſt.

He beareth party per croſſe wauey Sable, and Argent. This cote may not be charged in the foure quarters with any rauening beaſt, except he lye ouer all the field.

The ſecond.

He beareth partie per Pale Nebule Ermines and Ermine. Any thing contrarie combatand in this, beautifieth the ſame, or elſe it is better as it is.

He

Hee beareth party per Pale Beuile, Or, and purpure. This may not be occupied with any thing, except it be counter-Semis.

The third.

He beareth party per bend batiled embatiled, Argent and Sanguine.

This may haue but two tokens on it, and hauing so euery of them are as effectual as one in one field, although they be enemies.

He beareth party per Bend Beuile, Argent, and purpure. Neuer charge this, for there can be no better cuned cote caryed.

He

The fourth.

He beareth party par bend ſiniſter Champian, argent and Ceules. Any thing ſet in triangle on this cote, honoureth the ſame, to a great increaſe of commendation.

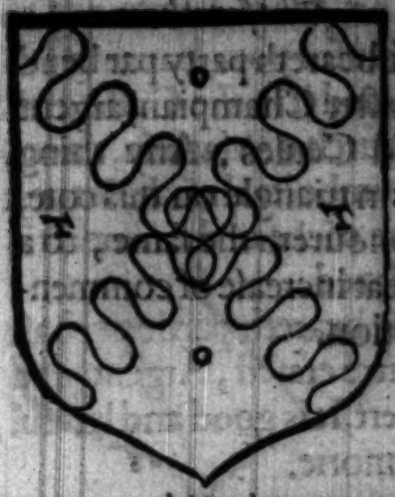
The fifth.

He beareth Ermine, and Ermines, parted per Feſſe dēted. This is called Lentally. If you be a gentleman of a firſt cote armour, and the Prince giue you addition, you may chooſe if you wil part your owne with the other on this faſhion.

The ſixth.

He beareth party per Chueron, embatiled, Or, and Vert. A triangle of anie bird or foule, ſetteth forth this cote, and maketh it double ſo faire, as it is now and yet now of it ſelfe, it is ancient without anie other addition.

The



The seuenth.

He beareth Or, & Tenne, parted per Saltier vndade, Which is as much to saye as watred with a flood, and is good armorie, but better if it were charged with flowers.

The eight.

He beareth Argent, and Azure parted per pile enuecked. The pile part of this being charged with some egar fruite, were better armorie then it is now.

The ninth.

He beareth party per baſt, barre Miere Argent, and Azure. If this partition were per Feſſe, it were honorable, where it is nowe of lower degree, then worſhippe.

This

This Cote I ſette out to you for your learning. I found it in the Cathedrall church of Macklin, called Rumbolts church, & took the tricke of the ſame. It is blazed.

He beareth partie per baſt barre eraſed, Argent, and Vert, It is good and lawful armorie.

Nine woorthie partitions.

And if you will giue heede vnto mee, I will tell you of nine woorthie partitions. And they are ſuch, as (though they occupie in one fielde more then one thing) yet euerie one of them is in as great effect, as though it were onely one thing, by the onely ſoueraignitie of theſe ſame partitions as followeth.

The firſt.

The field Argent, a croſſe Sanguine, between foure Saffron flowers proper. This flower is pleaſant, and much comfortable to the beholder therof, wherof *Salomon* ſaith, the fruits that ſproute in thee, are like a Paradiſe of diuerſe flowers, with Safron. Safron, ſaieth *Teſſalus*, comforteth the braine, maketh the hart glad, and ſtirreth

reth to the worke of Venus: For proofe whereof, beholde that good Musician, little Robin with his red breast, who in so good time tempereth his delectable notes, that then he cheareth man therewith, when all other birdes leaue him in the colde comfortlesse. The pretty Ruddocke I say, of nature, though he be not venerious, yet is he by the eating of one chieue of Safron in a morning next his hart, not only made merry thereby, but it so holdeth his sprites, that he will not sticke to challenge all creatures body for body. In deede to say the truth, for the quantitie of the little foule there is not his like in the large space of the earth, or in the wide circuit of the ayre, the Bee only except.

The second.

He beareth Vert, a pale betweene two Tygers, Or. This beast, as hee is most swiftest, so is hee the most cruellest, and pursueth his pray with so great yre, that if he take it not, hee dieth of very fretting anger. The Tyger (sayth *Ibe*) perisheth for lacke of his pray. He is frend to no beast. His enemie is the hunter, who when hee taketh away the Tygers whelpes, he casteth in the pursuit of the Tyger, faire looking mirrours: whereupon, whilest he gaseth, the hunter that dare not tarry the Tygers comming, escapeth with fleeing.

The

The third.

The field Purpure, a bend Argent, betweene ij. Camels proper colour. This is a beast of most honorable charge. It appeared in the Bible, that who had store of Camels, was counted a king, or a prince of mightie substance. His trauaile is twise so farre in one day, as the horses in two daies, whom he hateth. The Sarazins honour the Camell aboue all other, and keepe one feast day euery yere, because their precious Alkaran was found about a Camels necke.

The field Ten, a Fesse, betweene ij. Oliphants argẽt. *Isidore* writeth, that this beast is not only very strõg for battaile, but also perseuerant and politique, and hath a discretion, passing all other beasts. Vpon these the Medes and Persians fought, in towers of tree strõgly furnished. The like also appeareth in the Bible, by the mightie hostes of king Antiochus, both of charets and Oliphantes wherein is shewed, that euery Oliphant was couered with a tower of wood, whereupon were xxxij.

valiant

valiant with weapons to fight. This beaſt, as *Plinie* writeth, is of much vertue, and verie ſeruiceable with loue towardes man. For when trauaylers are out of their way, the Oliphant will do all that hee can by familiar tokens to bring them in againe. The Dragon is his enemie, who ſeeketh his bloud, for the temperate coldnes thereof, to aſſwage his extreame heate. The Oliphant abhorreth much the grunting of Swyne.

The fifth.

The fielde Argent, a Che-ueron between iij. cockes Ermins, This is a plaier in the game of the cheſts, & is called by that name. For as al caſtles haue foure ſpeciall towers to gard them from their enemies. So hath that ſquare cheſte-borde, foure of theſe that ſtandeth to gard the kings and Queenes, with all the people thereon. This paſtime did that valiant Prince King William the Conqueror, ſo much vſe, that ſome time hee loſt whole Lordſhippes thereat. As in Lincolnſhire, and elſe where I thinke the auncient Euidences thereof can declare.

The

The sixth

He beareth Azure, a Filet Or, betwene three Bees proper. Of this little one *Isidore* maketh accompt, as amongest birds. Where of *Isidore* saith, that a man may note a good gouernment of a publique wealth, wisely maintained in perfit order vnder one prince by sundry officers, euen in the little Bee: for they haue among them, one to rule, which excelleth all other in greatnes, who although he lacke a sting, that should shew foorth his might, yet his good knowledge well declareth his wise gouernement in leading the rest. For if the day following be faire and drye, and without all perill of vehement blastes of winde: In the morning early, he calleth his trompet to sound, wherewith all the residue prepare themselues to labour, and flie abroade, gathering nothing but that that shalbe sweete & profitable. The Captaine himselfe laboureth not for his own sustenance, but all the other for him. If any Drone enter into his prouince and consume the hony, in hope to liue of his subiectes labour, forthwith hee gathereth knightes of his owne order, and expelleth him. And when his people into a larger multitude doe encrease: then there is created amongst them a prince, with whom they all issue, to seeke other habitations, which in the ende they finde in some olde hollowe tree: ex-

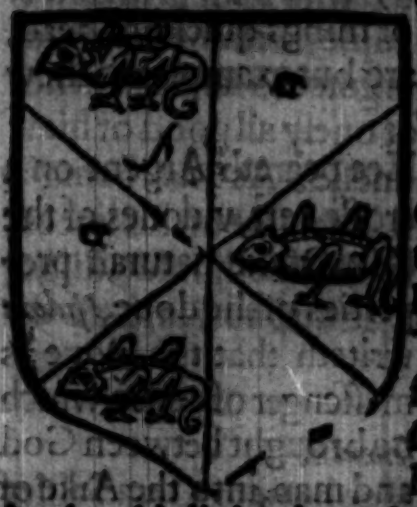
cept the good wife Gribes (who hath prepared a pallace for him and his people, with Muſicall inſtrumentes) requireth his grace to tarrie with her that winter. The Bee is not onely all good of himſelfe, but ſignifieth all goodneſſe. As *Plato* being a child, ſleeping in a Cradell, Bees ſate on his lippes, whereupon it was diuined, that he ſhoulde ſhine, in ſweetnes of eloquence, and abounde in all diuine doctrine.

The ſeuenth.

Hee beareth Or, a Saltier Sable, between foure Rainardes paſſaunt proper. This beaſt hath a preignant wit, & is ſubtil withall. He keepeth all young broode of houſholde (as chickens, goſlinges, and duckling) from the Kite. Though this beaſte loue well to fare, and lye ſofte, yet he is contented to take for his owne the denne of the Brocke, who neuer made the ſame for him, getting the ſame by vncleanely policie. I coulde ſpeake good thinges of this wilye beaſt, but I referre thoſe to the olde woman of the Countrey, who more delight in his caſe, then in the beaſt himſelfe.

The

The eight.



The field Argent, gerons Geules, betweene three Camelions Vert.

This is a little beast, and of maruellous hew, for as the aire changeth, so doth hee into the same colour. This of al other, is the fearfullest, and yet he will not start. *Plinie* writeth, that he is the enimy to the gosshanke: his liuing is onely of the aire, and neuer eateth anie thing, which I haue seene halfe a yeere prooued.

The ninth.

He beareth Ermine, a pile in point Geules, betweene two figslips proper. This tree excelleth all other in fruitfulnes, for it beareth twise a yeere. So oft this is spoken of in scripture, and of all good authors so wel commended, that of al other, I least need to say any thing thereof, sauing that the armorie is right good and perfect.

The honorable Ordinaries charged.

Now that you know these ix, sundrie particions I will shewe you of nyne honourable Ordinaries.

charged. I meane not onely with these that follow here, but with all maner of things quicke or dead. For these that I set forth, are but examples to shew the rest.

Hee beareth Argent on a crosse vert, v. doues of the first. Of the naturall properties of the doue, *Isidore* writeth that the Doue is messenger of peace, which he brought between God and man, into the Arke of Noah, as plainly appereth in Genesis. *Christ* likewise bad his Apostles (when he sent them out to preach) to be innocent as doues. *Ambrosius* sayeth, the Doue is milde and meeke, cleane of kinde, plenteous of encrease, friend of company, and forgetfull of wronges. For as hee sayeth, when their young be taken from them, they moorne not, for the hope they haue to get moe. *Aristotle* affirmeth that the doue is fearefull and nicely curious, for while shee taketh great aduisement of flight, in the meane time the arrowe arresteth her, for her too long deliberation. *Ambrose* sayeth that in Ægypt, they are taught to beare letters out of one prouince into an other. Mawhomet taught one to stande on his shoulder, and eate meate out of his eare, thereby to deceiue the sillye people that counted him a God. The fower Euangelistes doo write, that when Iesus was Baptized and did praye, the Heauens were opened and

the

the spirit of God the holy ghost, descended & came downe, like vnto a doue. For the doue saith *Isidore*, is all meeke and forgiueth all wrongs.

The second charge.

The fielde is Ermine, on a chiefe Azure, a cherub Or. *Isidore* writeth that the cherubins are the highest cõpany of Angels, except Seraphins, and that they are verie neere to God & haue more part of the beholding of the glorie of God, then any vnder them. Of whome is much mention made in the Scripture. *Upon* saith, that if a gentleman marrie a gentlewoman heire, he may beare her cote, vpon the chiefe of his. Which saying I referre to the iudgment of good Herehaughts, making an end of this Cherub with the saying of Saint Augustine, which is, Vnto thee O Lord, Cherubin and Seraphin doo sing with vncessable voices.

The third charge.

M 3 He

He beareth Purpure, on a pale Sable, three imperial crownes, Or. Here it may stand in your choise, saith *Ciriaci*, whether you will call them Or, or not. For (as he saieth) there is no imperiall crowne, but of golde. But as for other crownes, there are of all other mettals, their color therefore must be named.

The fourth.

The fielde is Argent on a bend Sable iij. Lions heds craſed of the firſt Crowned Or. This was the cote of an antiēt gentleman of blod, linage and cote armour, & alſo of conditions a notable houſholdkeeper and good alwaies elſe, whoſe name was miaſter Robert Wroth, of Durans in Enfielde. I am compelled to ſpeake good of him, not onely for the learning I receiued at his coſt, but for the loue he bare to me alwaies, whileſt he liued.

The

The fifth.

He beareth Tenne, on a Fesse Or ij. Swallows volant Sable.

The Swallowe is the happie Callygate knight, for he bringeth to Englande good newes that spring time is at hand. How well he loueth the sweete ayre, it is well approued by his feeding, who neuer eateth his meate but in the ayre, and that is also Ayerie, as of gnattes and flyes, where of he feedeth flying, and neuer eateth standing or sitting. This birde loueth mans company so much, as he breeding, where he payeth no rent, so doth he giue vnto his Landlord, such a singuler gift that where-soeuer he breedeth, the good man of the house, is not there made cockolde, what day soeuer he be married on. Here also you shall haue a rule, that all birdes that be not of rauening kinde, when they eate, it must be termed feeding, and tell whereon.

The sixth.

The fielde is Geules on a Cheueron Ermin, ij. Porcupines compatand, Sanguine. Theſe are diuers of ſhape, for the head is like vnto the head of a Hare, eares like man, chriſled like a peacock, the bodie like a hogge, the fore-feete like a Badger, the hinder-feete like a Beare. This beaſt abideth neere the Sea-ſide, and yet liueth by fruit onely, and ſildome drinketh. When he is hunted, he wil ſhoot his quils from him, which quilles if they ſtrike into the ſinewes, they poyſon, which is holpen by the bloud or fatneſſe of the ſame beaſt.

The fourth.

He beareth Or, in a Saltier Sanguin, v. Pomegranads proper. This of all other fruits, is moſt marueilous to behold, not only for the outward ſhape therof, but alſo for the pleaſant fruit contained within the ſame moſt comfortable to the pithe of man. The figure whereof ſo well delighted God the father, that it was not onely commanded to be caſt in braſſe, as appeareth in the Bible but imbrodered alſo, as a bewtifying of the Temple works and others.

The

The eight.

He beareth Blewe, on a ſcocheon Argent, a crabb Tenne. Though this fiſhe by nature groweth in ſhort time from little to much, yet where al other go forward, this goeth ſidelong, or backward. The crabbe getteth his liuing by pollicie: for whileſt the oyſter gapeth for the ayre, the Crabbe ſtelingly taketh a ſtone, & putteth between the two ſhelles, whereby he feedeth thereon ſafely without daunger to himſelfe.

The ninth.

He beareth Azure, ij. Gyrons argent, charged with Marigoldes proper. This flower, for the beauty therof is called the Sunnes Spouſe, not only becauſe it is of the ſame colour, as euidētly appeareth to ech man, but when the Sun riſeth, it diſcloſeth, oppoſite to the Sunne, & ſo cōtinueth, as it were beholding the ſame. For when the Sunne is in the middle of heauen, thē is the ſame flower ful ſpred abrod. And as the Sun goeth down, ſo cloſeth the ſame flower and continueth ſo all the night. I could write much of this, but I liſt not authoriſe any thing vpō the ſuperſti-

perſtitious opinions of Fryers, thoſe toyes which they would ſeeme gorgeouſly to ſet out vnder the name of naturall Magick, I yeeld them wholy vp to their protection, as worthy patrons of ſuch lewde vanities, and giue vnto them iij. B. iij. F. & iij. L. But that you might by proofe ſee, that before you haue learned, I here haue ſet out to you a Cote with the doubling heretofore reherſed, and it is thus blazed,

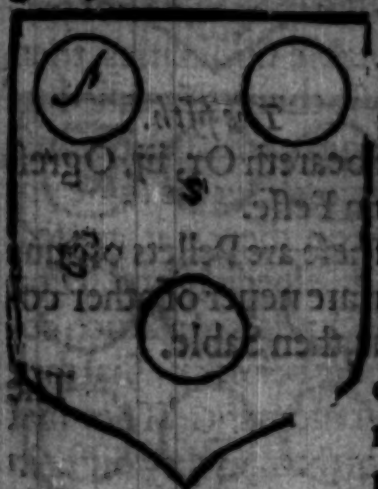
He beareth Sable a croſſe engrayled betweene iiij. Ægles diſplaied, Argent, charged with v. Lyons of the firſt. This is as faire a Cote as you ſhall ſee amongeſt two thouſand. For the partitions of theſe iiij. Ægles, maketh euerie of them as effectuall, as if there were but one only. For if they were not parted with one of the ix. honorable Ordinaries, then were they Ægles. The croſſe charged is called of old Herehaughts, the firſt quadrate Royal, becauſe there is the number of v. thereon. Here is to be vnderſtand, that in this Scocheon there is ij. perfect cotes, which may be to you, an eſpecial good leſſon of Armes. *Le.* Whether are Rundels of all ſuch colours, as ye haue ſpoken of here before? or ſhal they be named Rundels of thoſe colours? *Ge.* They ſhal not be ſo named. For euery of them, as they differ in colour, ſo haue they ſundry names, as by example

I will

I will ſhew you following there in the number of ix, as in other here before I haue taught you. Therfore for your learning, the cotes ſhall be ſeuerally numbred, not meaning herein curiouſly to obſerue one maner of number in them all, nor yet to place them all after one faſhion.

The firſt.

He beareth Geules, iij. beiſants in chiefe. This is a tallant which conteineth of Troy weight 104. li. and ij. ounces, & is a lump of gold, the value whereof is 3750. li. ſterling. Of theſe beiſaunts you ſhall read diuerſlie in ſcripture, as when *Salomon* had giuen vnto *Hiram* xx. cities, he againe, of good hart, gaue *Salomon* 120. beiſants of gold, whereof theſe tooke their firſt name.



The field Sable, iij. plates in triangle. It were blazonne goode enough, if ye ſayd no more but iij. plats, for when the number three is rehearſed in Armes, it is for a generall rule, on this faſhion. Theſe are called plates, becauſe they are ſiluer, & haue no ſimilitude on them, but plaine rounde, as thoughe they were ſhaped to the coygne.

The

The third.

He beareth Argent, iij. pomeis in pale.

Which is as much to bee vnderſtande as iij. greene Appeles, yet, if ye ſee any greene apples in their proper forme, ye ſhall not ſo terme them, but only theſe and in this colour only.

The fourth.

The field Or, iij. hurtes in Bend. Theſe appeare light blewe, and come by ſome violent ſtrok on men, they are called hurtes, but on women they are comonly called Tongue-molles.

The fifth.

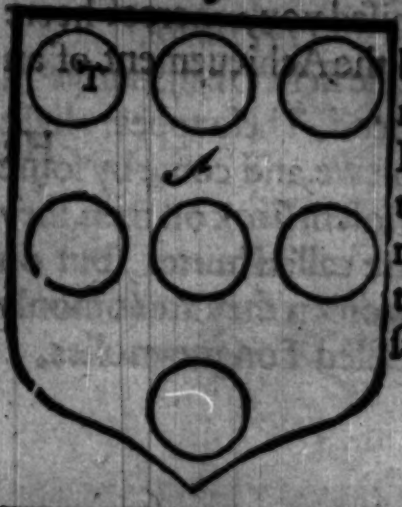
He beareth Or, iij. Ogreſſes in Feſſe.

Theſe are Pellets of guns and are neuer of other colour, then Sable.

The

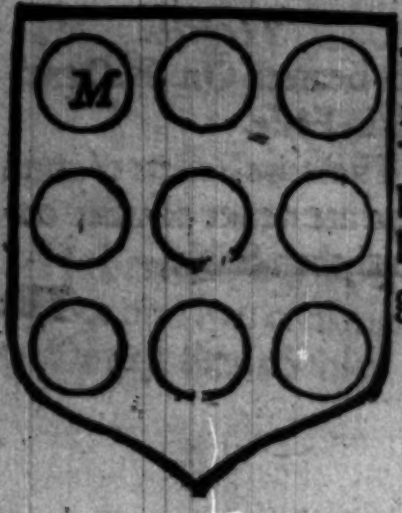
The sixth.

The field is Or, v. Golpes, two, two, and one.
These are in signification woundes, it is therefore at your choise, whether you will so terme them, or not.



The seuenth.

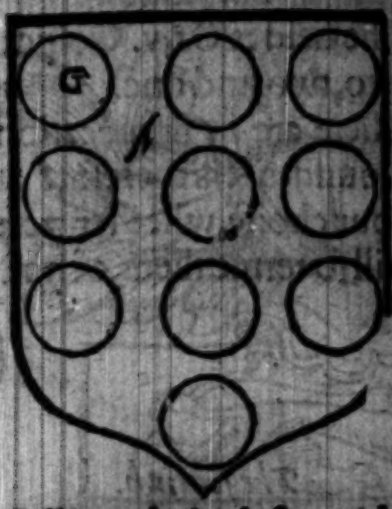
He beareth Argent, vij. Orenges iij. iij. and one.
Because the Orenge is of the same colour, and is also round. Therfore haue these their proper name, of the same fruit.



The eight.

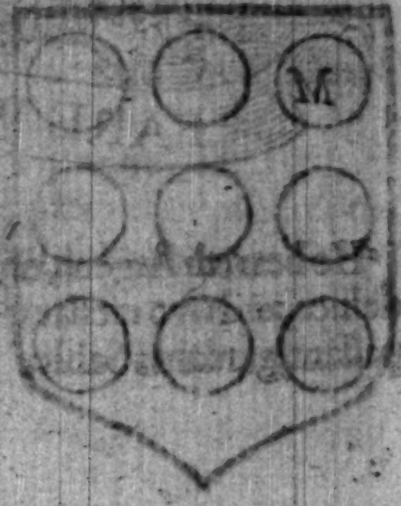
The field Or, ix. Guzes, iij. iij. and iij.
The meaning wherof is the ball of the eye, and is so blazed, although it be sanguin of colour.

The



He beareth Or, x. torteauxes, iij. iij. iij. and one. These haue ben called of olde blazours, wastelles and are cakes of bread, but must be named by noe other name the torteauxes. This nowe done, I meane also to ende with you for the Achieuementes I promised you, whereof heere followeth the last, and is the Achieuement of an Esquire, and is thus blazed.

He



He beareth Argent, on a Fesse Geuls, one flower deluce, and two cressants Or, between two Lyons passant, gardants Sable.

The

The Timber, a demy Lion rampande, guardant Sable, set on a wreathe Or, and Azure, mantelled Geules, doubled Argent, all aboue his owne deuise, as ye may see. These appertained to Maister Richard Goodricke of Stanmare, a gentleman of the auntient house of Graies Inne, whilest hee lyued: A woorthie councellor to the Queenes highnesse that now is, a woorthie man well seene in all the liberall artes, whose fame did arise by sounde counsell and vpright dealing in the Lawes. Such a friend he was to those that needed him, that by his acts he put in execution the rare points of friendeship highlie commended by Socrates, and sildome practised of others. Whose goodnes, as I confes my selfe to haue tasted, so with griefe I bewaile his lacke, being no lesse bemoned of his neighbours then his goodnes toward them iustly deserued the same. But fare he well in heauen, and all his friends on earth, that hope till then to meete with him. *Le.* You said you would doo this achiuement for my learning, and I cannot perceiue, to learne any thing therein, but the blasonne thereof. *Ge.* I bade you at the first, to haue regard to the helmettes, and the seuerall standing of them, which is the verie cause that I haue set foorth to you all these fower Achieuements. And further to shew you, that there is a rule that Armes are not good, that haue three of the honorable Ordinaries. You Painters and Glasiers take a rule with you, that when you set foorth any wreath, to set the mettall first. And now I purpose to shew you nine sundrie Cotes, that are called cotes commixte, of two of the foresayd nyne

hono-

honorable Ordinaries, and are perfect good armorie, of the which this is the firſt.

Cotes commixt with two of the honorable Ordinaries.

The firſt.

He beareth Barwaies, ſixe peeces Or, and Azure, on a chiefe of the firſt three pallets between ij. Eſquires baſt dexter and ſiniſter of the ſecond. An Eſcocheon of pretence, Argent. *Le.* Either you doe miſtake the matter, in blazon of this cote, or els many haue erred that haue beene good Herchaughts. For I haue heard this cote blazed in this wiſe. But firſt, for that I would be loth to breake any rule, I pray you of your licence therin. *Ge.* Go to ſay on, and take heed you breake no moe rules but that one. *Le.* He beareth Barry of vj. peeces, Or, and Azure on a chiefe Or, three pales Azure, betweene ij. Cantones Ierodes, Or, and Azure, and Eſcocheon Argent. *Ge.* Beſide naming of colour and mettall too oft, you haue broken three rules. The firſt you ſaye Barrye of vj. peeces, where your rule teacheth you, that you can haue but v. peeces, becauſe the barre contayneth the fifth part of the fielde. The ſeconde breach of your rule is, you ſay, iij. pales, where the contentes of a pale is fully the thirde parte of the fielde. How can ye then haue three pales, when by your rule ye can haue but one pale in one cote?

The third, you terme two Cantones Ierones, when they are both parted per bende. This cote is the triall of an Herehaught. For it hath bin thought, that he that coulde well blaze it without offence, were cunning in that point of this Art. But I will teache you a ſhorter waie then hath bin yet ſpoken of, you ſhall ſay, that it is Erle Mortimers of March his cote, which for the rareneſſe thereof, fully deſcrieth the ſame, without any further emblaſon. This earldom was tranſlated from a kingdome, eſtabliſhed firſt, by *Penda* a Saxon, the firſt king thereof. Though this cote be thus commixt, and countercouloured, yet is it verie antient and faire, as appeareth by the inheritance thereof.

The ſecond.

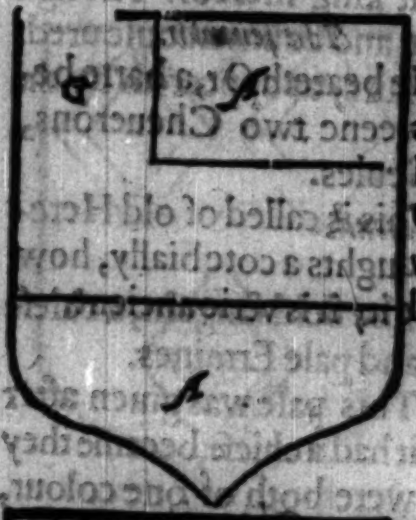
The field ſanguin, a chiefe and pale Ermines. This pale was giuen after it had a chiefe, becauſe they were both of one colour, there goeth no purfle betweene.

The

The third.

He beareth Checky, Or, and Azure.

This though it doo not so appeare in this Cote: yet somtime it is a compound of pales and barres. But here is neither the content of the one nor of the other.



The fourth.

The fielde Argent, a Fesse and Canton, Geules. The Fesse was first, & then the Cantone was giuen in reward. Being of one colour, they are not purfeld.

The fifth.

He beareth Palye Bende, Vert and Ermines.

Although these bee not pales, you must tell them, as this of v. peeces but you shall not neede to tell the bendes.

The sixth.

He beareth Barry-bende, Geules, and Or.

This continually is of eight peeces, and is properly so called without other name.

The seuenth.

He beareth Or, a barre betweene two Cheuerons, Geules.

This is called of old Herehaughts a cote bially, how be it, it is verie ancient.

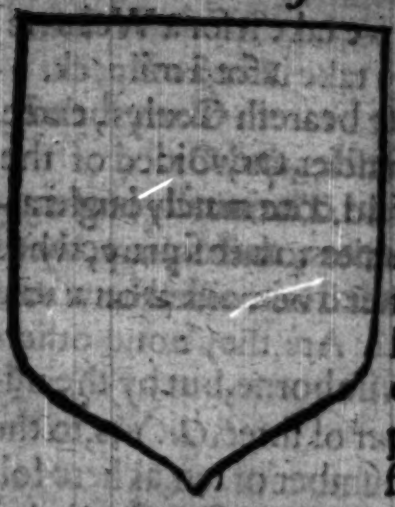
The eight.

Hee beareth Argent a pale on chief and two closettes Sable.

These closettes were a barr and the pale came downe right, but because a barre may not lie on a pale, therefore it was deuided, as yee see.

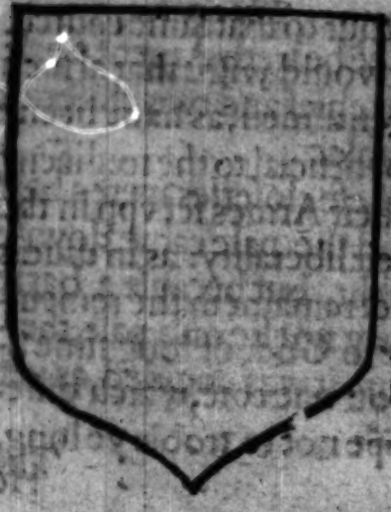
The

The ninth.



He beareth Losengie, Argent and Sable. Though this should appeare, to be bend counter-bend: yet is it so blazed. Like as ye haue this Losengy, so may you haue Masculy, and fusuly, of which sort, some examples shal follow profitable for your learning.

The field Azure, 3. Losenges, Or, voided of the first. Diuers tims you shal haue them whole. This is lõger then the Mascle, & not so long as the fusile, somtime also you shall haue it voyded of some other colour.



He beareth argent, iij. Fusiles in Fesse Geules. One sure way ye haue to know this from the other, besides his length. For it is neuer perced or voyded, sauing that it is otherwise set, as in bende or triangle, or otherwise. The Frenchmen

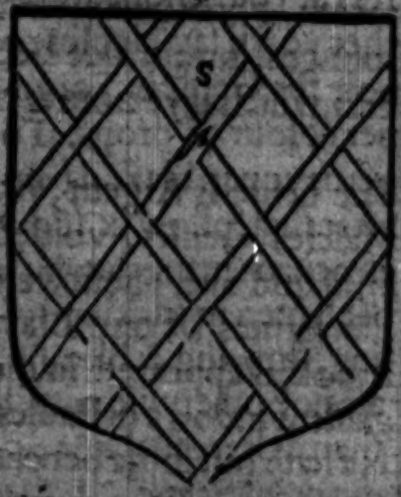
take it for a ſpindell, and we take it for a Weauers ſhettell: and the Dutchmen take it for a milpeck.

He beareth Geules, three maſcles Or, voided of the field. The maſcle ought alwaies to bee ſquare, whether it be voided or whol. *Le.* Are they none otherwiſe borne, but by the nũber of three. *Ge.* Yes, to the number of ten, as here followeth. *Vpton* ſaieth, that Loſinges ſhould not bee borne, but bendie, or in bend, which if ye note wel is true.

The fielde is Argent, vij. Maſcles Geules, voided iij. iij. and one. Theſe were the Armes of one Braybrook, as appeareth in the glaſſe windows of Paules. He hath bin ſome benefactour to that ſame church. I would wiſh, that al ſuch gentilmen, as haue beene beneficial to the reedificng of the ſame, ſhould haue their Armes ſet vpp in the church, as a memory of their liberality: as in diuers places of England there yet remaineth the remembrance of good men gone to God, of long time ſithence. Well I will ſhew you one cote, which differeth in it ſelfe, & then I hope not to troble ye long.

He

He beareth Sable, a Frett Or, This is commonlie so called, For when there are mo peeces, then must you tell them.



He beareth Sable, a Frett of viij. peeces Argent. But if there be more then viij. Peeces, then shall it bee blazed Frette, and neuer tell the peeces.

The field Geules, a Frette engrailed Ermine. If this Fret be of mo peeces then ye here see, then altereth it from the same name, & is blazed dyapre, and so commeth it, of all other thinges aboue number as for an example.

He beareth Geules, billet Or. In some cote, ye shall haue billets, vnder the number of tenne, then shall you tell the number what it is.

He bereth or, gutte geuls. It is at your choise, whether ye wil say Geules or not, for Geuls is the proper colour of drops. To perfit you in blazon hereafter shal follow ix, sudry escocheōs in triāgle which of all men in tricking, telling, shewing & blazing, are noe otherwise named then as here shal folow.

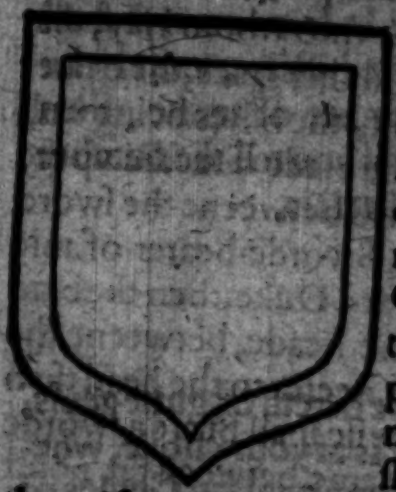
Nine sundrie things borne in triangle.

The first.

The field sable a plate between three towers, ports open triple towred, argēt. If there were but one of these only, then should ye cal it a castle, & if the port therof were opē, ye should terme it then displaied.

The

The second.



He beareth Argent, iij. Escocheons in triangle. The first Geules, iij. Lions passant gardant Or. The second Geules three Katherin wheeles Or. The third Geules, iij. oges Argent, although euerie of these are proper cotes, yet are they not so esteemed on this fashion, except they were otherwise marshalled. The Herehaughts knowe the cause why these are so born, but fower of these may not be borne in such order.

The third.

He beareth Geules iij. Arming Swordes Argent, hilts and pomils Or, the neufes Sable, pointes in pointes of the Targe. Since I am in hand with the Sword, I will speake somewhat thereof beside blazonne, but yet that, that belongeth to this art. The Swords that are borne before the head officers of Boroughes, or other corporate townes, representing the state and princely office of the Queenes most excellent Maiestye, the chiefe Gouernour (whersoeuer it bee) it is not like, for the orderlie bearing thereof to the right bearing the same

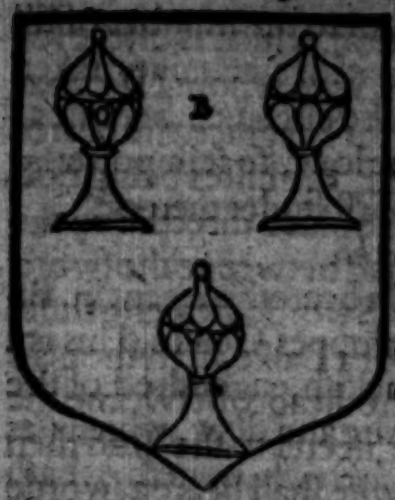
within

within hir chamber of London, which is onelie for lacke of knowledge therein, vnto whom I say, that when that sworde is borne for her grace, the bearer thereof must carrie it vpright, the hiltes being holden vnder his bulke, and the blade directlie vp the midst of his brest, and so forth betweene the sword bearers browes. But if the Sworde-bearer of anie towne, do beare the same for a Duke, then the blad thereof, must leane from the heade, betweene the necke, & the right shoulder, neerer to the head then the shoulder. He that likewise shall beare a sworde for an Earle, must carry the same, betweeu the point of the shoulder, and the elbowe. And he that beareth a sworde for a Baron, must beare the same in the bought of the arme, that is directlie against the ioint. I had occasion to speak of this, because I haue seene the fault thereof, in some townes of England.

The fourth.

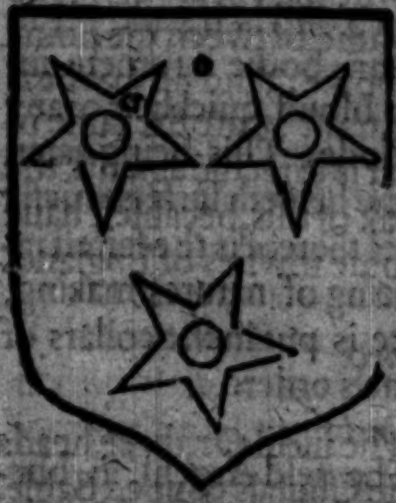
The field Or, three heads de Chiuals couped Sable, brideled Argent. If the Tassell were of other colour then the bridell, it is no matter at all. To beare the head of any thing in Armes, is the most woorthiest part, and most honorable in bearing.

The



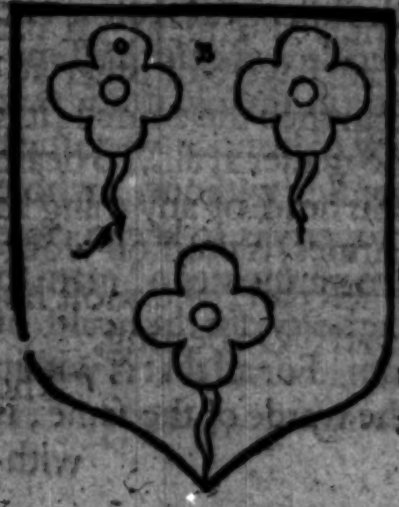
The fifth.

He beareth Azure iij. cups couered, Or. The Grecians in their banquets, couered their cups for feare of empoyſoning, but the Italians can do that without cups, and with cups couered alſo.



The ſixth.

The fielde Or, iij. Mullets perſed of the field Geules. Sometime you ſhall haue them perſed of ſome other colour thé the field which muſt be told. For the perſing is difference enough.



The ſeuenth.

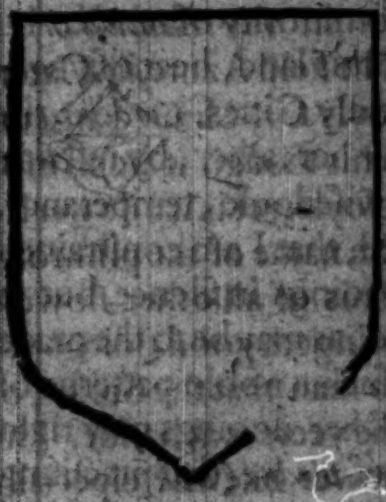
The field Azure, iij. Caterfoyls Or, Slipped argent. This though it be termed a foyle, yet is it a flower by the name of the primroſe. This of all other flowers bringeth good tidings vnto man, that the Spring of the yeere is at hande. The flower likewiſe eſpecially when

when the leaues therof, be but to the number of iiij being found, is the rather with a certainty taken from the ground, & the more esteemed, because as it is commonly called a true loue, so it importeth a maner good luck vnto the first finder therof.

The eight.

He beareth Argent iij. Escaloppes Geules. This is a shelfish, engendred of the Aire and dew, which (as *Dioscorides* writeth) hath no bloud in it, and yet in mans bodie it turneth into bloud quicklieſt of any foode. This being eaten raw helpeth surfets chiefly of all other things. The shel thereof is the faireſt instrument that can bee, being of natures making, which for the beauties sake is put in the collars of the knights of Saint Michaels order.

The ninth.



The field Argent, iij. buckles loſenges Geules. The buckle was of such estimation in the old time, that few of honour ware their gerdles without, whose property is to keepe close the garmentes of man to the body, for the health of him. For all that is within the warde of the same, is with-

without perill of leasing, wherefore, who that beareth that in armes, it is a good token and signification of suretie of his faith and seruice. *Le.* If it would please you to staie here a while, I would aske you one question of gentlewomen. Whē they are Maidens and continue so, how should they beare their cotes, and whether shall they beare anie? *Ge.* I will answere you the rather, because it is womens matters. Gentlewomen haue borne armes in the field, and also haue bin indewed with their owne armes, in two sortes, as this. Gentlewomen vnder the degree of a countesse, haue armes on Taberts, but the countesse and so vpwards shal haue their Armes in Surcotes and mantels. But surcotes serue onely for the field. *Le.* Haue any vsed the field? *Ger.* Yea many and that to their great renowne, of the which I will shew you the names of nine, whereof some haue byn of elder fame, and some againe since, and a litle before that famous Conqueror King William of Englande. Whose names as time hath brought foorth, So shal they hereafter ensue. *Gwendolena* the wife of *Locrinus* during the minority of *Maddan* hir Sonne, wisely gouerned this land, beautifying it with the buildings of goodly Cities. *Cordelia*, the daughter and heire of *Leyer* her father, by iust title of inheritance, with such wisedome, temperance, and noble courage raigned, that I am constrained not to passe her worthie doings in silence, but so farre forth vt vtter the same, as may be to the praise of her, who left behinde such a noble patterne of princely stomacke as by all her doings may right well appeare. *Leir*, sonne of *Bladud* (that practising

Iracus

Icarus his feate, receiued the guerdon thereof) had issue three daughters as his onely heires. *Gonorilla*, *Regan*, and *Cordeilla*. This man well stept in yeeres, hoping no more for any further issue, determined with himselfe, that the disposition of the kingdome shoulde declare his good will towardes these his daughters, as aunswering their dutie towards him. Whereupon mooued to knowe their seuerall actions and daughterly loue, one time calling them all before him, orderly asked them what and how their good will was to him. The eldest answered, that as nature had made him her father, so reason likewise and dutie taught her to owe to him highest reuerence and obedience aboue all things. Whose aunswere in such sort pleased the olde man, being further mixed with a certaine praise of him, that he again in recompence therof, declared what his good will towards her was, and what hereafter further it should be. The second hearing the answere of her elder sister, and looking to the reward promised, answered in such sort as her former sister did, rewarded with like wordes of the olde man, as the other was. When it came to *Cordeilla* her course to aunswere the demaund, so much (quoth she) as thou hast, so much art thou worth and so well do I loue thee. When that the olde man was not fedd with flattering wordes of this his daughter, as he looked for, his yrefull hart straight braided out wrothfull wordes of wrecke and reuenge, enforcing her to shunne the rage, thus thundered out against her. Straight way therfore to execute his yrefull doom, *Gonorilla* is betrothed to the Duke of Cornewall,

and

and *Regan* to the Duke of Albania, the kingdome being assured equally to discend betweene them. *Aganippus* then King of France, a yoong man and vnmarried, to whom this *Cordeilla* fledd from presence of her father, beholding her beautie, pitying this her chance, fell therewithall in loue with her, and shortlie after was married to her. The Dukes gaping still for the kingdome, (when death would not yeeld them that, that they looked for) by treason they sought to preuent the same. And thereupon denouncing battaile against their old Father, vnwildie for the Wars, expelled him his Realme and depriued him of his kingdome, who in this case, enforced therto, flieth to his daughter *Cordeilla*, whom before he had renounced. Shee acknowledging her father, forgetting the iniurie past, with rescouce releeueth him, restoreth his kingdome to him, ouercomming in fight the Dukes that earst by conquest from their Father had gotten the same, and thus departeth to her husbande againe. In short space after, died both the Kings, that is to say, her husband, and her father. Whereupon she returneth to this realme to gouerne the same. Where she liued and raigned till by treason of *Morgan* and *Cunedagius* her sisters children, she vnawares was imprisoned. Her noble hart not suffering thraldome that aye before had liued at large, by stout courage did cause her hands to quite her life thereof. If I should tell you of the noble actes of *Martia*, wife to *Guintheline* a woman not nobled so much by byrthe as by her excellent learning and knowledge, from whome proceeded Lawes, so greatlie esteemed a-

mong

mong the Britains, as they were hallowed with her name, or if I should declare the stoute courage of *Arlet*, mother to the mightie Duke the Conquerour, *Mauld* the Empresse, *Helenor* wife to King Henrie 3. *Isabell* wife to King Edw. 2. *Philip* wife to king Ed. 3. *Iane* wife to king Ed. 4. I should wearie you before I could wel make an end. And therfore to returne to your question. Gentlewomen may beare their Fathers cote whole without difference. For if a gentleman haue xx. daughters and moe, yet they shall all beare their Fathers armes without difference. But there is an order of bearing the same, which while the gentlewoman is a Maid, she must beare the same in loosing wise, as for example here followeth a Scocheon so made.

This gentlewomã hath on bar-wise vj. peeces Geules, and Argent, on a chiefe Or, a Lyon passant Azure.

L. If this gentilwoman were a widow (as God defend) how shold she then beare the armes? *Ger.* Then is it at her choise whether she wil vse them on this fashiõ or set the armes of her husband in pale on the right side of her owne. *Le.* But I pray you one question more, and then to an ende, for that matter, which I will put to you as a case of the Lawe. Sir

Iohn

Iohn Argent hath to his first wife, the Ladie Or, daughter and only heire of the Earle of Geules, by whom he hath issue a daughter named Azure, the Ladie Or aboue said dieth without any other issue, Sir Iohn Argent hath to his second wife, Dame Sable the daughter and heire of the Earle of Vert, and hath issue a sonne: shall not the Gentlewoman Azure, first begotten beare her fathers Cote as heire, and her heires for euer? &c. No, for the heire male hath gotten the fathers cote to him, & to his heires, although he were last borne. But she shall beare the same as a woman, but her mothers cote shee may beare, to her and her heires for euer. And yet because it shall be knowne that she was the daughter of such a Gentleman, by the courtesie of Armes, she may beare her said fathers Cote, on the chiefe, vpon her mothers Cote, as appeareth in the Escocheon aboue blazed. Where ye shall see a chiefe aboue a cote, and all but one Escocheon. Yet farther to instruct you in gentlewomens cotes. A gentlewomen borne, wedded to one, hauing no cote Armour, they hauing issue a sonne, which is termed in the Law of Armes, her sonne: The same sonne I say, may beare her cote armour, during his life, with a difference Cynquefoyle, by the curtesie of armes, and this is called a lased cote armour.

The

The field Azure a Garbe Or, with a bende Geules. This is a sheafe of wheate, but though it were Rye, Barley, or Comyn, or what soeuer it were, it is sufficient in blazon, to call it a Garbe, telling the colour or mettall, whereof it is. To make any commendation of this, it needeth not for all people praise it, that cannot liue without it.

He beareth Azure, a Bason Or, filled with Olives Vert. The tree of this fruit (as *Isidore* writeth) is a Tree of peace. For so it well appeared, whē the doue brought of the same to Noah, being in the Arke, in tokē of peace betweene God and man. *Marcianus* saith. The Olive tree holdeth in it self al bitternes, and yeeldeth to all other sweete sauour, and holesome foode. The Hebrew Rabbines assigne this to be the standerd of the Tribe of Asser, whereunto they annexe his worde out of Genesis, he shall giue pleasure for a king.

He

He beareth argent a Palm-tree Verte. This (as *Isidore* writeth) is a tree of victory for all the victorious princes in the olde time returning from great battels & mightie enterpises, bare Palme in their triumphes. This tree is noble, faire & greene continually, wherfore *Dauid* saieth, that the righteous shall flourish as the Palme tree, which is to be vnderstanded for euer.

The field Or, an Oke tree, Verte. *Plinie* writeth, that this is apt for mighty buildings, for the strength therof. Whereto assenteth the Prophet *Amos*.

Ouid saieth, that this tree was hallowed to *Iupiter*, & that the Akhorns were the foode of man, as bread is nowe. Besides, it is manifoldlie spoken of in the scriptures. Whereof I note one: when the children of Israell was oppressed of the Madianites, the Angell of the Lorde sate vnder an Oke, and said to Gedeon, the Lord is with thee, thou mightie man of warre. Wherof I take it that he was made Gods liuetenant

vnder an Oke tree, to signifie the strength that hee should haue in fighting against his enemies.

He beareth Argent, a mandrage proper.

Dioscorides saieth, the Mandrage is a sleeping herbe. This hearbe is thought to haue other vertues then I speak of, which for because Saint *Augustine* writeth against, I omitt to tell. The Hebrew Rabbines say, this was the standerd of the trib of Ruben, writing vpon Genesis, where it is sayde Ruben went out in the daies of the wheate harueſt and found *Mandragoras* in the fields.

The field Geules, a Rose Or. This flower of al other is the beautifullest to behold, and of most comfortable smell. *Plinie* writeth that amongst all flowers of the world, the rose is chiefest, and beareth the prise. Therfore saith he, the chiefest part of man (which is the head) is crowned with Roses. And so agreeth that is written in the booke of Wisdome. Let vs crowne our selues with Roses, meaning with the sweete smel of heauens ioies. Of this golden Rose I could say more, but because it is to mish I put it off.

He

Hee beareth Argent a flower deluse sable. Although this be of colour sable, yet naturally it hath all the colours of a Rainbow, which giueth vnto the beholder thereof a maruellous delight, and yet is not delectable in smel, but the root conteineth in it, a sweete sauour, especially when the philosopher hath corrected in it nature, & yet most terrible of taste. The leafe, as it is like vnto Gods rodde, so is the sauor thereof, noisome to the head and yrkesome to the stomack of man. The French Herehaughtes do write, that God sent it vnto their king, by an angell, in token of continuall tribulation. Whither their owne words haue proued true, I refer it to the iudgement of such as haue read their owne Tragedies. Wherein he shall find them beaten, with the same onely, for rebelling against their naturall liege Lords the Kings of England. I could write more, but sith it accordeth not to my purpose I will herewith leaue off, and returne to the flower deluce, telling you, that you shall learne by it, that whē things are borne in their naturall colour: then hath the first bearer, somthing in him, coresponden to the natural propertie thereof. But when they are altered from their proper colours, then is there to be considereth, either the addition or substraction. And so take this for a general rule of al other things

The field Geules a finque foil Or, perfed of the field. This is a goodly flower to be borne in Armes, and verie ancient. This flower neuer faileth, for at al times in the yere ye shal haue one of the ix. sundry colors. As for Or, Ranuncula: for Arget the Iesemin: for Geuls the Rose: for Azure, perwinket: for Sable gwale: for Verte v. leaued grasse: for Purpure buglasse: for Tenne popy: for Sanguin the stock gillyflower, which colours are contained within the number of the Sinquefoile aforesaide. Therefore esteeme this number with the flower, as worthy of bearing. For he that beareth the same should haue his fiue wits, as tasting, hearing, seeing, touching & smelling, at his own wil and wisedome to vse thē to Gods wil, as *Dauid* saith, The iust mans life shal neuer wither, so shal the vertuous bearer of this flower neuer be vanquished.

He beareth Or, a Treffoile, double slipped Verte. This herbe is a speciall foode to all cattell, much nourishing them, whereby a man is the better fedde. As this herbe continueth alwaies greene so should the beaber therof continue in vertue & righteousnesse, for so as *Dauid* saith,

ſaith, He ſhal flouriſh as the greene leafe. This leafe may be taken for the vnion of three in one ſubſtãce. Here I wil ſhew you a ſecrete of ſurgerie, that is, if any member of a man bee cleane cut from other, with this leafe I will ioine them togither, as though they had not bin ſeperated.

He beareth Sable, an Arke Or. This was the ſtanderd of the hoſte of Leuites, becauſe they had the charge thereof. To what vſe, this was ordeined the ſcripture doth declare, wherefore I ceaſe of that.

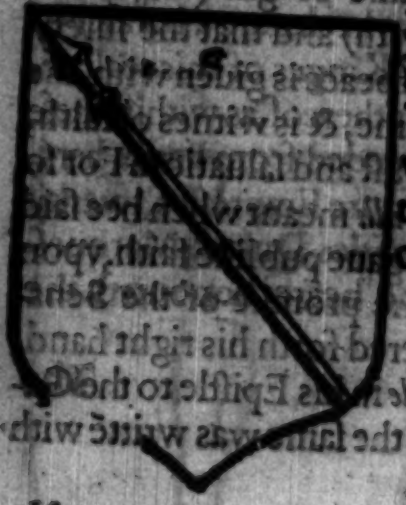
The field quartered Or, & Geules, an Eſcarbuncle, with eight ſtaues, nowey fluered Sable. The Carbũcle is a moſt precious ſtone and ſhyneth as fyer with beames and not darkened with the night, but is moſt like vnto a ſunne beame, or vnto a flame of fire. As *Iſidore* writeth, if it be throwen into the fyer, the fyer ſeemeth to be quenched, or as the coles were ded.

And if water be cast thereon, then is it hote as fire, if it be grauen, it neuer deliuereth any figure perfectlie into wax or other thing, disdaining as it seemeth to be put to so meane an vse.

He beareth Azure, a katherine-wheele Argent. This is so called, because *Maxencius* the Emperour, had prepared foure in like fashion, to teare the flesh of the blessed virgin Saint Katherine, whose wheeles, brake all to peeces, and slue foure thousand Panims by the wrath of God, as that old doctor and father *Athanasius* writeth, who was her schoolemaister. *Le.* I think this be no honorable armes, although it be borne of some. *Ge.* It is so honorable, that the Katherin wheeles are a banner of honour appertaining to the Kinges of this realme. For such was the first bearer thereof, as within these 200. yeres, there hath proceeded from her & hers, by birth three Emperours, foure Empresses, twenty one kings & xv. Queens besides Dukes, Marquesses, and Earles. So that the bearer honoureth the thing that is borne.

The

The field is Sable, a Helme Argent. Helmets haue bin vsed of diuers fathions and of diuerse mettalles, but the auncienteſt were of braſſe, as appeareth in the firſt booke of kings. When *Dauid* ſhould fight againſt *Goliath*, *Saul* did ſet a Helmet of braſſe vpō his head. After they were made of Steele, as appeareth by that is written, in the firſt booke of Machabees where King *Antiochus* had a thouſand men with Helmets of Steele, vpon their heades.



He beareth Geules a Lance Argēt, with the ſhaft ſable. The Hebrue Rabbies, writ vpō Numery that this was the Standarde of the tribe of Simion.

The

The fielde Or, a Pheon Azure, which ſignifieth the head of a Dart.

This is a perilous weapon and commeth with great vehemence, being ſwiftly hurled with a ſtrong arme. Thereto accordeth the ſaying of Zacharie. The Lord God his dartes ſhall goe forth as the lightning.

The fielde Geules, a right hand in pale, Argent.

The right hande hath the name of gift (as *Iſidore* ſayth) and that the ſurety of peace is giuen with the ſame, & is witnes of faith, truſt and ſaluation. For ſo *Titus Liuius* meant when hee ſaid I gaue publike faith, vpon the promiſe of the Senators. That is to ſay, he offered forth his right hand, as a pledge thereof. *S. Paule* in his Epiſtle to the Galathians, mentioneth that the ſame was writte with his owne hand.

He

He beareth Or, a Manche. maltale Geules. Of things of antiquitie, that are growen out of fashion, this is one, which hath bin, and is nowe taken for a sleeue. And that may well be, for in olde Arras clothes you shall see garmentes with sleeus, not much wrought vnlike to this fashion, but nowe much altered from the same. For fashions and times do go togither.

He beareth Sanguine, a Gorge, Argent. Thoughe this seeme vnlikely to be a water budget, yet hath it long time bin so taken, & so blazed, & neuer of anie other fashion, then ye see in this escocheon.

The field Or, a leg Azure. In this part of man is conteined iiij. members. The first whereof, is the thygh, being as *Isidore* saith, beauty & stregth, to the vpper and neather parts of man. The same likewise is witnessed in the Balades of *Salomon*. The thigh is like a faire

a faire iewel which is wrought by a cunning work maister. The second part is the knee, and is the nimblest, and with bowing, maketh token of thankes for all benefits receiued of God, as commaunded thereto by the mouth of his Prophete Esay. All knees shall bow vnto me. Whereunto Saint Paule agreeth, saying, that in the name of *Iesus* euery knee should bow, both of things in heauen, and thinges in earth, and things vnder the earth. *Isidore* writeth, that all the knees and eyes of Infants are ioyned together in their mothers wombe. Therefore, saith he, man is neuer better disposed to bewaile himselfe, then kneeling. The third part is the legge, of which all the whole hath the name properly. *Constantine* saith, that the legge is meane betweene the knee & the foote, whose office is to moue the body from place to place, and is one of the beautifullest partes of man, and being well adorned, sheweth him to be strong, as appeareth in most part of Deuonshire men. The fourth is in the foote. This (as *Isidore* sayeth) is the lowest, & charged with all the whole bodie. *Constantine* writeth, there is contained xliij. bones, which are al within the length of xij. inches. The foote is a measure to all Artificers, as well as of Land, stone, & Timber. For that appeareth well by Gods saying to Moses, that he should not giue to the children of Israell, one foote bredth of the costes of Seire, and so I end therewith.

He

He beareth Argent, a Barnacle Sable. This is the chiefeſt inſtrument that the ſmith hath, to make the vntamed horſſe gentile. For he holdeth him by the boca with the ſame, and ſo bringeth him by art to yeeld to order. So *Ariſtotle* writeth that although the nature of the horſſe, is not to bee tame, yet this inſtrument made by art, maketh him obedient.

The field is Or, a Mullet of v. points Sable. This is as much to be vnderſtand, as a ſpotte diſcended from height and diſperpled into fiue ends, out of one droppe. This may be alſo of vij. pointes, but of no more.

He

Hee beareth Or, a Shippe vnder ſaile in hir ruffe ſable. This is the laſt of al the xij. ſtandards, that I haue ſette out in ſeueral places of this booke, which as the Hebrew Rabbines haue written vpon the xij. Tribes. This they ſay ſhoulde bee the ſtandard of the houſe of Zabulon. For Iacob bleſſing him ſaid. Zabulon ſhall dwell beſides the hauen of the Sea, and nigh the hauen of ſhips.

And here in this eſcocheon is to be noted, that my cutter hath done a fault, for he hath ſet her gooing out of the field, which nothing ought to do that is mooueable. Yet workemen that be not skillfull in this art, do commit the like faults very often, as for example. The Glaſier that glaſed the Temple Church windowes on the North ſide hath ſet the Armes of England ſo out of order, as the Lions are going out of the field. So that neither glaſier, painter, nor any that cutteth in ſtone may doo in theſe things without the aduiſe of the Herehaughts. For the like fault alſo is committed in Saint Katherines Church vpon a toombe. Here take with you a rule, that nothing may be ſet with the head downward.

The

The field Azure vj. Annelets, iij. ij. and j. Or. These are supposed to be the rings of maile, which was an armour of defence long before hardnes of steele, first deuised by *Midias Missinius*, and was then called an Habergion, for the nimblenesse thereof, *Le.* For all these paines you haue taken with me, I am bound to giue you most hartie thankes. *Ge.* depart not yet, for you lacke the ninth part of your errand. Therefore for that I will haue you perfect, I will shew you nine difficult cotes to blaze, of the which this is the first.

The first.

The field is Argent, three Mollets Geules blemished. Here you must not say, the points rebated, because it is nothing of force.

The

The second.

He beareth Azure iij. Cheueron waies Argent.

These may not bee called Cheuerons, because they haue no proper content by rule, as appeareth afore in the Cheueron.

The third.

The fielde Argent a Cheueron enarched Sable.

The ancestors of this cote haue done some notable act in the art of Geometry.

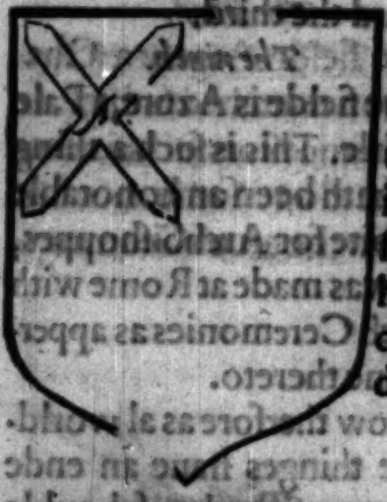
The fourth.

He beareth Azure a chief & iij. Cheueronnels, brased on the baste Or. The auncestours of this cote hath builded 3. great houses in one Prouince. Although he might haue finished many mo besides.

The

The fifth

The field parted per pale, Geules and Azure, three Cheuernes, Humets coũterchanged, Purfled Argent. Yee cannot say bordered, becauſe nothing may be bordered, that is Humette within the eſcocheon.



The ſixth.

The field Argẽt on the dexter point, a Saltier vmbrated. The meaning whereof is that the ſame is but as the ſigne of a ſaltier. If the Herehaught haue meede for this cote, it is more then needeth.

The ſeuenth.

He beareth ſable enuected Or, a chiefe Ermine. This cote I had in the Monaſterie of Saint Katherins beſides the Towne of Rone, which for the rarenes thereof I nicked. I thinke ſurely that among a thouſande, you ſhall not ſee one ſuch.

The eight.

The fielde Ermine three Humets Geules. Sir Iohn Froisard calleth them hawmedes. If I had cunning to set out a booke of the knights of the most honourable order of the garter, thé would I write of this man, who was one of the first founders, and of the noble seruice he did to king Edward the third.

The ninth.

The fielde is Azure, a Pale Sable. This is such a thing as hath been an honorable habite for Archbishoppes, & was made at Rome with such Ceremonies as appertaine thereto.

Now therfore as al worldlye thinges haue an ende (except the househoulde words betweene man and wife which some yeere hath three endes) I thinke likewise to drawe to an end of this book, finishing the same not long after that I haue told you of the nine differences for brethren. I meane so as nine brethren may beare their father cote in his life time, with their seuerall differences, of auntient time appointed to the same entent that there rise no discorde in bearing of Armes, especiallie amongest brethren, *Le.* Hath there

bin

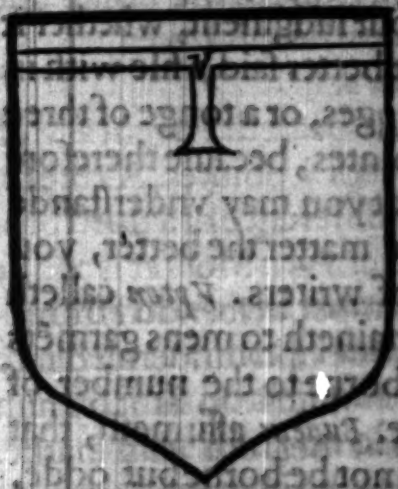
bin controuersie, for bearing a like? &c. Many, amongest which, one of them, Sir Iohn Froysarte writeth of a challenge, made by Sir Iohn Chandos Englishe, to the Lorde Clermount French, for bearing Azure, our Ladie in the Sunne Golde, which was tryed by them, at the end of the battaile of Poytiers, where Clermount was slaine, & loste his banner by right of Armes, whereof I leaue purposing to proceede to tell you of nine sundry differences of brethren as followeth in order, whereof I warne you to giue good heede.

The first.

He beareth Argent, a fyle with iij. Lambeaux Azure, for a difference. Some will call them a Labell of three pointes, which I referre to your iudgment, whether it be better said, a file with iij tonges, or a tonge of three pointes, because therefore that you may vnderstande the matter the better, you shall haue the opinion of writers. *Vpton* calleth them points, such as appertaineth to mens garmẽts saying, that they may bee borne to the number of nine, either euen or odde. *Budeus* affirmeth, that they are tongues, and may not be borne but odde. *Alciatus* writeth, that they are plaites, or ploytes of garmentes. *Barthole* calleth them Candelles. Thus because they are most auncient authors, and cannot agree among themselues, being Iudges of

these matters, I leaue them, and say to you that this is the first of the nine differences of brethren, and is for the heire and eldest sonne. Honorius sayth, that one of these lables betokeneth the father, the other betokeneth his mother, the middlemost is borne for himselfe.

He beareth Argent, a file with v. Lambeaux Geules. For the difference of the heire aboue mentioned, whilest the grandfather lyueth. But if his grandfather be deceased, thé leaueth he this, and taketh his fathers difference, as aboue.

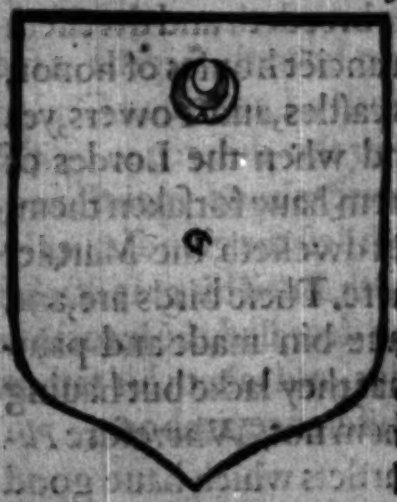


The field Argent a File, & one Lambewe Vert. This I set here to be looked at. For when I sawe it first, I much marueled at the same finding it in the late dissolued Abbey of Whitbee, in Yorkshire, in 2. sundry places of the same abbey: As in glasse, on stone, & Timber. I tooke the trick therof, which was as followeth: Geules a Lyon Saliant Argent, oppressed with two barres Or, a File, and one Lambew Vert, for a difference as I take it.

The

The cote appertaineth to the name of Playstowe, as is to be founde in the Church of Clapham, foure miles from London, but that hath not this difference in it.

The second.



He beareth Geules, a Cressant Argent. For a differēce of a second brother. The cressant is the moon from the day of prime, for that being the thirde after the change, then she increaseth so hath he that beareth this difference. For the father, the heire, and the second brother are the number of three, which maketh an increase to the house and name, and therefore beareth he this token.

The third.

He beareth Argent a Mollet of v. pointes, Azure for a difference of a third brother. As a Mollett is a softe lumpe, descended from aboue and dispersed into v. pointes, so is it by him that beareth this marke, which is the first person, as the father, mother, heire, seconde brother and himselfe. If the points be euen, they be called Rowles.

The fourth.

He beareth Or, a Martelet Sable, for a difference of a fourth brother. The Martilet breedeth and dwelleth in anciẽt houſes of honor, as caſtles, and Towers, yea and when the Lordes of them haue forſaken them, yet dwelleth the Martilet there. Theſe birds are, and haue bin made and painted without feet, not for that they lacke but hauing legges and feete, they vſe them not. Wherefore *Plinie* ſaieth, that they are Martlets which haue good feete, and do not vſe to go but ride. The legges of the Martelet are hairie. He neuer ſitteth on tree, but when he lighteth he lighteth on his winges, which are ſomewhat longer, then to aunſwere to the proportion of the bodie. There is no bird that delighteth in mans companie on the ſea, ſo much as hee. For if the Mariners ſaile neuer ſo farr, he neuer parteth from the ſhip, till they be arriued. *Plinie* ſaith alſo that in India, they are called the birdes of paradiſe. So this fourth brother, becauſe hee is ſo farre from the houſe of inheritance, he muſt be a trauellet on the ſea, a horſſeman in field, or a worthie Captaine of a caſtell, and ſo to liue gentlemanlike, and aſpire to honour.

He

He beareth Sable, an Annelet Or, for a difference of a fifth brother. This is a ring, such as men weare on their fingers, or such as were made for the breastlap of Aaron & the Arke which were of fine golde. *Plinie* saith, that Iupiter (for to keepe in memorie the punishment of *Promotheus*, for that hee deceiued the goddesse of the Element of fyre, and did bring it to mans vse, made a ring with a stone therein and ware it. In like sorte, are they vsed for remembrances. *Plutarch* writeth of a ring with a precious stone, which was taken from Pompey the great, when he was slaine. That ringe saith he made *Cæsar* weepe, when he bare it on him. That ring had grauen in it a Lion bearing a sword. But in these daies some gentilmen wil not haue any token of armes grauen in their ringes, (which were much to their worship) but rather a grauen image, or a likenes of a charnell of a man, which they term death. If death were of gold, as that is, there is many that would run to imbrace him, that now flyeth awaie from his leane lookes. But yet their good entent in this is not vnlike vnto the Egyptians: who when many of them came togither to banquet and be merrie, one amongst them bare the like image & shewing it would say behold and reioice. For like as this is to daye, such shalt thou be to morrowe.

But of contrarie opinion was that great Maximilian the Emperour, who came to a Monasterie in high Almaine. The Monkes wherof had caused to bee curiouslie painted the same Image, which when that well learned Emperour had beholden a while, called vnto him his painter, commanding to blot the same out, and to paint thereon the Image of a foole. Wherewith the Abbot humblie beseeching him to the contrarie, said, it was a good remembrance. Nay quoth the Emperour, as vermine that noyeth mans body commeth vnlooked for: So doth death which here is but a fayned Image. And life is certaine, if a man haue deserued it. The Senators and Kinges ware rings in remembrance of honour they were called to. So this fifth brother hath this difference, in memorie of his birth, which with faithfull seruice to his Prince, may be called to honour.

The sixth.

He beareth Sanguine a flower deluce Argẽt, for a difference of a sixth brother. This Flower of all other, hath most diuersitie in him and therefore is likened to the Rainbow. But the principall colour, I meane that hath most maistery in him is Blewe. The signification whereof is stedfast truth, in which the bearer therof should florish as this flower in the fielde, according to the saying of *Dauid*.

He

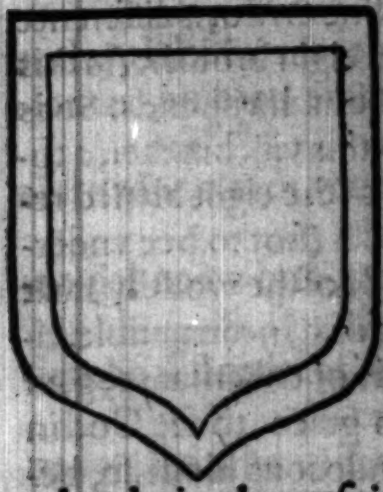
He beareth Purpure, a Rose Argent, for a difference of the seuenth brother. This rose may not be double, but as ye see here single. His seuenth Sonne, may haue for his difference a Rose of this fashion, with in this Rose, and shal be of some other colour, as imagine it were Verte. As for example, then shoulde it be thus blazed. He beareth Purpure, a Rose Vert, within a Rose Argent, for the difference of the seuenth sonne, of a seuenth brother.

The eight.

He beareth Ermine a crosse moline Or. for a difference of an eight brother. As this crosse hath viij. ends. So is it to this viij. brother, a token of the eight blessed rewardes (not to bee vnderstande of the worldly) that is power, Incorruptible, victorie of enheritance, glad with grace, to see God in his kingdome. And so to endeuour himselfe, because he is farre from the patrimony, it behoueth him to be spirituall.

The

He beareth Tenne a double Caterfoyle Or, perſed of the field for a difference of the ninth Brother. He beareth the quaterfoyle double, to the number of viij. becauſe he is the viij. from the heire and enheritance. Here is to be noted, that all differences muſt ſtand on the middle of the Chiefe. And when any difference is borne in field, either vpon any Banner, Standard, Banaroll, Guydon, Pinion, Enſigne, Coronet, or Penounſel, Stremer or Flagge on the water, the difference I ſaye, muſt be as bigge, as to bee well deſcerned iij. ſtaues lengthes off, euerie ſtaffe contayning xviij. foote of Aſſiſe.



He beareth Argent embordured. This is alſo a difference of brethren, but Bartol hath committed the diſtribution thereof to the Herehaughtes, becauſe there are contayned in it miſteries, whereof I will ſhewe you as much as I may do, ſauing mine othe. This ſometime is termed emborduring, becauſe it is of the ſame, that the field is off. And if it were of any other colour, or mettal, then

then ſhould you ſay, a bordure, the content whereof is the fift part of the fielde, and is meant to bee a garde, whereof Moſes ſpake vnto the children of Iſraell, bidding them to make gardes in their quarters of their garments, & vpon them Ribands of yellow ſilke. If this bordure that I ſpeake of be in any cote, that ſhall be marcialled with an other as to be a Mariage with any man, or maried to any woman: the ſide of the ſame adioyning ſhalbe left out: if any cote alſo that is bordured, bee honoured with a chiefe, the chiefe part of the bordure ſhalbe left, and the chiefe it ſelfe ſhall ioyne cloſe to the Cote, as though it were no bordure, whereof ye haue nine ſundrie ſorts.

The firſt is plaine, as abouesaide commonly called embordured, or emborduring, and is euer of the ſame colour that the field is off.

The ſecond is componed or counter-componed whereof you haue example of croſſes ſo named before.

The third is called Entoyre, the which is, when dead things do occupy the ſame bordure, as mollets, Roundels, and ſuch like.

The fourth is called Enurney, that is, when it is occupied with any beaſt.

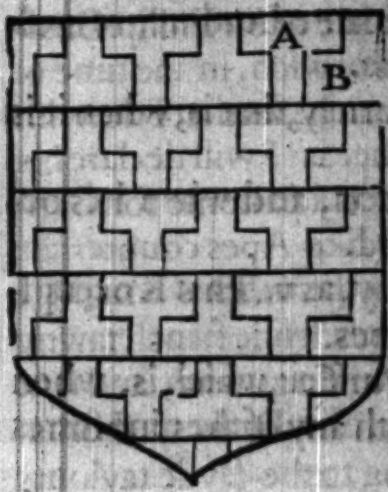
The fifth is called Enaluron, and when it is occupied with any foule or bird.

The ſixth is called Verdoy, as when it is occupied with fruits, leaues, or ſlippes.

The ſeuenth is termed Purffleu, which is, when the bordure is occupied with any of the nine furres afore rehearſed.

The viij. is diepre, as being Fret, when that within the Frettes, there appeareth somwhat, either quick or dead.

The ix. chekred, the which appeareth euidentlie in the crosse so blazed, if the field of the bordure doo alter from the cote, as it may do as well in other, as in compone, counter-componie, and checker, it must needes, then you shall say, a bordure and tell wherof. Further here is to be noted, when any bordured cote is marshalled in the middest, as between two other cotes, or between foure other then there must be no part of the same bordure diminished. If I should say here as I might, there could I haue occupied only for bordures, 50. escocheons, but that the printer thinketh, that they woulde make the booke too deere, I am constrained to leaue off, and because my cutter is gone beyond the Sea. Therefore I will end the sooner with you. For you shall haue but one escocheon, and one badge, and then I will release you of your paines.



He beareth Meirre Argent, and Azure.

Some olde Herehaughts haue taken this for a doubling, and yet they woulde call it varry cuppe, and varrey tassa which is as much to say, as furre of Cuppes, or of goblettes. But that might be called on old blazonne, and vsed very late in

the

in the euening, especially about S. Martins tyde. Well, let that blazon go, and vse this word Meire, for so is it well blazed, and verie auncient, and is a Spanish Cote most commonly.

This badge is a Sagittarie Geules, within an Escalop Argent set on his name or worde. This is the badge of an Esquire of England. If you meruaile why, I set not the same vpon a wreth as now it is most vsuall, I say to you, in the time of king Hentie the fifth, and long after, no man had his badge set on a wreath, vnder the degree of a knight. But that order is worne away and euerie man weareth at this day, as hee listeth, not so much as the Taylour and shomaker, but wil be as gentleman like, as the gentleman himselfe. I reade a prety storie of Sir Philip Caulthrop, a worthy knight of Norwich, in the time of King Henrie the vij. The which, for that I do wish eche man to be knowen as hee is: I will declare his doing in that point to you, as a patterne for Gentlemen to reprooue such, as like Apes counterfait that, as appertayneth not to them. This Knight I say, bought on a time, as much fine french tawny cloth, as should make himselfe a gowne, and sent it to the taylors to be made. Iohn Drakes, a shomaker of that towne, comming to the sayde taylours

and

and seeing the knights gown cloth lying there, liking it well, caused the tailor to buy him as much of the same cloth and price, to the same entent, And further bad him to make it of the same fashion that the knight would haue his made off. Not long after the knight comming to the tailors to take measure for his gowne, perceiuing the like gowne cloth lying there, asked of the tailor whose it was.

Quoth the tailor it is Iohn Drakes, who wil haue it made of the selfe same fashion that yours is made off. Well said the knight, in good time be it, I will said he, haue mine made as full of cuts as thy sheres can make it, It shal be doone said the taylor. Where vpon because the time drew neere, he made hast of both their garments. Iohn Drake when he had no time to come to the tailors till Christmas day, for seruing his customers, when as he hadde hoped to haue worne his gowne, perceiuing the same to bee full of cuts began to square with the Tailor, for the making of his gowne after that sort. I haue done nothing quoth the Tailor, but that you bade mee, for as sir Philip Caltrops is, euen so haue I made yours. By my latchet quoth Iohn Drake, I wil neuer were gentlemans fashion againe. In mine opinion the knight serued the cobler right well as he had deserued. Approuing the opinion of *Apelles*, who taught the shoomaker no further to meddle then with his slipper. *Le.* I pray you tell mee are badges auntient. *Ge.* I will shew you nine sundrie badges, and wil referre the antientnes therof to your owne iudgmēt.

1 *Theseus*, the tenth king of Athens, gaue for his badge

badge an Oxe, and on his coine ſtamped the ſame thereon.

2 *Caius Marius*, in his ſecond Conſulſhip, gaue an Ægle for a badge to his army and Legion.

3 *Iulius Cæſar* gaue for his badge, a Boores head on a ragged ſtaffe.

4 *Tiberius Cæſar*, a man driuing two bulles.

5 *Caius Caligula*, *Agripina*, *Druſilla*, and *Iulia*, with their lampes burning.

6 *Nero Claudius*, two men ryding, and flying the field, one in armour with a launce, the other naked with a Coronell.

7 *Sergius Galba*, two Souldiers as they were Spaine and France friendly meeting, with ioyning of handes.

8 *Veſpaſian* gaue for his badge, a Theater.

9 *Domitian*, two Mules drawing a ſumptuous Charet, *Polidore* writeth, that the Wolfe, the Minotaure, the Horſe, and the Beare, were cogniſances for the Romaines. Conferre now theſe Emperours & Princes with time, & you ſhall ſee whether they be ancient or not, & the badges alſo that they took to themſelues to beare, to be vpon diuers and ſundrye good conſiderations. Of late likewiſe, King Steuen of England took vnto himſelfe the Sagittarie, not onely becauſe he was aſſiſted of the archer, but becauſe he entered this Realme, the Sunne being in the ſigne of Sagittarius. *Charles* alſo, the fixth of that name, French King, tooke on him to beare the flying Hart, for that he dreamed that hee rode on ſuch a one, in his paſtime of hawking: For

Prin-

Princes may take vnto themselues, what deuise they will, so it bee borne of no man before that time. *Le.* Wherefore haue you vsed the number of nine, in all your demonstrations more then any other? *Ge.* Not onelie because it is apteſt for this science, for that the rules incident thereto, chiefly fall out to that number, but that for that of all simple numbers, it is moſt of content. The figure whereof holdeth all other vnder it, as by the art of Arithmetique yee may sooneſt perceiue. Where yee shall finde, that all articles and compounds, be they neuer so huge, are made of nine fygures. The golden number also of it selfe is the laſt, the which ye may equallie deuide into three odde partes, which haue bin resembled to the bliſſe of the three Ierarchies of holines. In the which euerie one hath a likenes of the Trinitie. When God the father had expulsed the prince of pride, with his assentantes from heauen, there remained as there do yet nine holye orders. As Seraphins whose prince is Mettaron. Cherubins ruled by Orphamel. Thraine whose Lord is Zaphkiel. Dominations vnder the subiection of Zadkiell. Poteſtates, whose prince is Camael. Vertutes subiects to Raphaell. Principates, whose ruler is Hamiell. Archangels whose Lord is Michaell. Angelles, with their prince Gabriell. Farre likewise vnder all theſe there are nine mouable spheres, seuerallie, vnto whom for their continuall armony, the Poets compare one of the nine Muſes with their apropried people. As Caliope dwels in the higheſt and swifteſt speare where she remaineth Goddes of Herchaughtes. In the second fyxed starry sphere is

Vrania,

Vrania, the goddes of Astrologians. *Polimnia*, inhabiteth the speare of sage Saturne, and is goddesse of the deep witted Philosophers. *Sterpsicore* who dwelleth in the sphere of Iupiter, is goddesse of all gladnes made with instruments, of low, soft, and sweete sound. *Clio* remaineth in the spere of Mars, as goddesse of the Historiographers, and of such as with steelie strokes haue stablished stout stomackes. *Melpomene*, whose being is in the Sunne speare, is goddes of Tragicall writers. *Erato* that dwelleth in the spere of Venus, in the goddesse of all solace. *Euterpe* resteth in the spere of Mercury and is goddesse of lowd noysed instrumentes, as Trumpets that giue warning of peace and Warre. *Thalia*, occupieth the spere of the Moone, and is counted the goddes of all good ditties, as Songs and sonets. In the little inferiour world called man is also conteined nine exteriot and interior senses, as memory, thought, imagination, perseuerance, hearing, sight, smelling, tasting, and touching. Besides all these, it were possible to write of as many notable thinges, seuerallye contained vnder the number of nine. As *Plato* liued yeres, which were nine times nine. But repaire to the fift chapter of Mathew, and the sixth of Luke and see how comfortable a thing it is to read of the nine beautitudes. Finallie to conclude, it pleased God in his humanitie, to yeelde vp his holie spirite the ninth hower of the daie. The secretes of which number I wholie refer to the curious searching of the profound Cabalists as a thing that farre passeth my slender capacitie, to conceiue the same.

Le. Well sir. What do you thinke of me, may I now proceed one degree to be a Pursevant? *Ge.* I see no cause to the contrarie, if with this that I haue taught you, you haue the French toonge, and can speake good Englishe. *Le.* I can somewhat of the Frenche language, and for mine English it must needes bee good, for I was born in London. *Ge.* That litle answereth thereto. For such is the English of those famous Citizens (I meane of the vntaught sort) that one of them can scant rightlie vnderstand an other, For if the one bid the other goodmorrow, if it bee not ment with the hart, it is but wordes of course, and not good English. Neither to curse, sweare, vncharitable to chide and speake words of vanitie, is good English. Neither the word, xij. for the hundreth, is good English, for the talk therof is between two persons and the lender must needes (of qualities) be a Iew. But the worst English of all is, when three sundrie persons meet togither not farre from London-bridge, that is to say, the miser, the broker, and the needie man, then xx. li. is taken out of the hundred. Which my meaning I thinke herein you vnderstand to be, that I wish an Herhaught to be of right so perfect in life, that none of these blemishes should deface his name. *Le.* well sir, let the preacher alone with his good exhortations, for the amendement of such people. For my part, I trust so to behaue my self in this point, as I hope, not to fail your expectation therein. Wherefore if it please you to create me a Pursevant, I shal be readie to do you the seruice I can at all times. *Ger.* Well deuise to your

selfe

false a name, stand vp, and take exhortation, kneele downe and take your creation, what is your name. *Le.* Golightly. *Ge.* Golightlie, in the name of the Queenes Maiestie of England, I create thee a purceuant, with all thinges in Othe and other wayes as bee specified in the Chapiter of the Purceuant aforesayd. And thus I pray God make you as good an Herchaught, as euer was Iaques Dartnel which first marcialled the Armes of England and France, quarterly as they are nowe borne. *Leighe.* If it might please you, sithen that I am nowe an Herehaught, I would gladlie knowe what I should consider in giuing of Armes. *Ge.* You cleane mistake the matter. There is no Herehaught, that giueth Armes. The Herehaught deuiseth but at the Princes commaundement, or else licensed by his letters patents, in which deuise he hath these nine considerations following.

1 First whether he that shal beare them haue a desire to beare Armes, and willingly will keepe them from dishonour.

2 Whether he be able to declare his pedegree, as of his father, mother, grandfather, grandmother, great grandfather, and of his great grandmother.

3 Thirdly, he must search for all these Marriages, and see whether he may finde, that of right he may beare, and to giue the same with augmentation, or order, that is to say, with a congruent difference.

4 The fourth, what hee is of condition, whether cleane of life, iust in promise, a keeper of hospitality cunning in al, or any one of the vij. arts liberal, or of Diuinitie, Cosmographi, Historiographi, Phisicke,

Lawe, Ciuile, Cannon, or of the Realme, and whether hee be a Philosopher, of whom ye shall heare what *Diogenes* sayeth; A man voide of Philosophy is farre vnmeete for all good occupations. A Philosopher whersoeuer hee becommeth, payeth for his repaste, if at the table hee talke of Philosophy. Philosophie healeth all the diseases of the minde. The Philosopher only hath victorie of men and reputeth all Countries to be his owne natiue soyle.

5 Where he was borne, at what time, and whether free or bond.

6 Of whom he hath had praise, or testimonie of good actes by him done, whether of men of witt, knowledge or industrie, either else of women.

7 To whom he hath done seruice, whether to the Emperour, King, or any of neareneſſe of bloud to them, or Prince, Duke or Earle.

8 How he hath serued, whether in field or warre, in strange Prouinces, as Ambassador, or at the carpet as a Counsellour.

9 The ninth and last of all, when he deserued to beare Armes, at what time of the yeere, moneth, day, and houre, whereto due regarde is to be taken heede, as by example shall ensue.

1 As if it were the first moneth of March to assigne something to him appertaining to the Ram, or the Ramme himselfe, where the mastery of colours must be tawney.

2 Aprill, either the Bull or something of the Bull whereof the masterie of the colours, must be sadgreene.

3 May, ſomething that either goeth together for companie of loue, as the Turtle. The maſterie of the colour muſt be light-greene.

4 Iune, the Crabbe or ſomething appertaining to the ſame, the maiſterie of the colour muſt bee Carnation.

5 Iuly, the Lyon or ſomething appertaining to the Lyon, the maiſterie thereof muſt be of colour Red. But the Herehaught muſt take heed to whom he giueth this beaſt, leaſt *Diogenes* mocke him, as he did one that ietted vp and downe the ſtreetes in a Lyons skinne, ſaying, a ſheepe hath put the mantell of manhood and prowes to ſhame. Therefore the Herehaught muſt know him to haue ſome condition of the Lyon.

6 Auguſt, the Mayden or ſomething appertayning to the virgin or virginitie clad in that golden colour of yelow.

7 Septēb. the Ballance, or ſomthing appertaining to equalitie, whereof the maiſterie muſt be blew.

8 October, the Scorpion, or ſome thing having the ſhape of him or qualitie, whereof the maiſterie muſt be of the colour violet.

9 Nouember, the Archer or ſome thing appertaining to the ſame, whereof the maiſtery of the colour muſt be purple.

10 December, the Goate, or ſome thing of him or appertaining to his qualitie, whereof the maſterie muſt be of the colour blacke.

11 Ianuary, ſome thing that is of watry cōplection as a Puffin, or ſuch like birde, that liueth by water, whereof the maiſtery muſt be of colour white.

12 Februarie, Fishes or some thing of them appertaining to them. Whereof the maisterie must bee of colour Vesse, that is, the colour of the Turcas.

There are also nine other secrete considerations, which Herehaughts must keepe to themselues, that hereafter you shall knowe, with other things that I now keepe from you. But yet herein to proceede, the Herehaught must haue a singuler respect to the face of him that should haue the Armes, where he shal wel perceiue in what seasō of the yere, his own complexion will serue him to do best seruice in: & therby to giue him token according. As if in spring time, his token must be the Ape, or the Camelion, or some part of them, of the colour green, not light or sad, but betweene both, which commonly is called a grasse-greene.

2 If in Somer, either a Hound or Salamandra, or some part of them, of the colour Bruske, which is betweene Geulos and tawney.

3 If in Harueſt, his token must bee eyther the Hogge or the Crapeaux, or some part of them of the colour Russet, which is somewhat lighter then blacke.

4 If in winter, his token must be either the sheepe or the herring, or some part of them, of the colour Gray, which is commonly called the Fryars gray. Moreouer, if the man that shoulde bee honoured with armes, may not appeare personally before the Herehaught, as the like hath bin, that a yeomāhath bin made a Knight at the going to assault a hold, & diuerse other waies, that I could rehearse: Then the

Here-

Herehaught shall vse the Astronomicall figure, and so tricke him out a congruent Cote of armes, hauing alwaies a regarde to prebearing. *Le.* In the second consideration you say, whether he be able to declare his pedegree, & if he be, yet I am not able to note it, because I neuer learned so farre. *Ge.* I will also teach you the order of a direct pedegree in two sundry sorts, and both to one entent, as followeth.

Descending.

Elizabeth by the grace of God, Empresse from the Orcades Isles, to the mountains Pireney, Queen of England, France and Irelande, defender of the faith, &c. daughter of king Henrie the viij.
Sonne of king Henrie the vij.
Sonne of Edmund, Earle of Richmond and Margaret his wife.
Daughter of Iohn, Duke of Somerset.
Sonne of Iohn Marques Dorset,
Sonne of Iohn of Gaunt, Duke of Lancaster.
Sonne of king Edward the third.
Sonne of king Edward the second.
Sonne of king Edward the first.
Sonne of king Henrie the third.
Sonne of king Iohn.
Sonne of king Henrie the second.
Sonne of Mauld the Empresse.
Daughter of King Henrie the first.
Sonne of king William the Conquetour.
Sonne of Richard the third, sixth Duke of Normandy, and Nephew to Emme, mother to king

Edward the confessour, and king of England.

The field Iupiter, a crosse Potace between v. Marteletes of the Sunne.

Ecclesiaster. Well is thee (O land) whose king is come of nobles.

Ascending.

King William the Conquerour, was
Father to King Henrie the first.
Father to Mauld the Empresse.
Mother to king Henrie the second.
Father to king Iohn.
Father to king Henrie the third.
Father to king Edward the first.
Father to king Edward the second.
Father to king Edward the third.
Father to Lyonell Duke of Clarens.
Father to Philip, married to Edmond Mortimer, Earle of March and Vlster.
Father to Roger, Earle of March and Vlster.
Father to Anne Countesse of March & Vlster, that married Richard, Earle of Cambridge.
Father to Richard, Duke of Yorke.

Father

Father to king Edward the fourth.
Father to Elizabeth, that married king Henrie the ſeuenth, mother to king Henrie the viij.
Father to the moſt high and mightie Princes, and our moſt dread ſoueraigne the Queenes Maieſtie that now is, of whom I praie God, if it be his will, to ſend ſome fruite, as well to the comfort of her Maieſtie, as to the great ioy of all her ſubiectes, and ſtable ſurete of this Realme. But ere you depart, as I firſt began with a ſhielde of antiquitie, worthilie borne of olde, for honors ſake: ſo will I ende likewiſe with a famous Scocheon of renowne, whoſe firſt bearing, did wholely ſpring of the former cauſe.

He beareth Azure, a Pegaſus argent, called the horſe of honor whoſe condition Soranes the xxiij. Emperor of Aſſiria honored ſo much for his ſwift courſe, as hee iudged him not framed of the groſſe maſſe of cómon horſes. And therefore S. *Gefferie Chaucer* built vnto him (after of his owne nature and condition, a houſe called Fame, a place meete for the horſe of honour) whoſe originall the Poetes faine was, when valiant *Perſeus* the Souldior of the goddes Pallas, in dangerous fight atchiued by helpe of her glittering ſhielde, the battaile againſt *Meduſa*, the daughter of King *Phorcius*,

who

who when he had seuered the head of this ougelie monster, straight gusht out the streames of bloud in such abundance, as thereof grewe the flying horse, to shew foorth the fame of so happie a conquest: who taking flight towardes the heauens (where hee is now fixed) strake with his feete, the highest toppe of Mount Helicon, from whence immediatlie rose the fountaine (Hypocrene) wherein the Muses take their delight and bathe. Which fountaine sithence in all ages, hath sufficientlie watered the growing plantes of the pleasant Countries adioyning. And lately, so with cleare streames hath abounded, as exceeding the olde limittes burst foorth the bankes, reaching themselues to Countries farther distance, sweetelie moysting the soyles thereof. And amongest other, pleasantlie washt ouer the olde forworne Temples, dedicate to Goddes, as places meete for Pallas Muses, to inhabite and make their pastance: where now is placed a Souldier that doth defende the same, named *Pallaphilos* the high Constable of the Goddesse her selfe, Marshall of the Inner Temple, whose magnificent Court, with rare deuising of the Gods them-selues, brought such admiration to heapes of ruder number, that although I might see it, yet coulde I not approche it by the length of Strabos kenning, when from farre he saw the naue of Puny. And therein I thought me in Tantalus paine, to swim in so sweet dewes on euerie side, yet norable once to assay thereof. *Le.* I haue heard you aptly discrie this horsse, wherein I commend your compendious instruction, And by the

way

way you touched a Prince, a Souldiour of Pallas, whose honour you seeme much to allowe. I praie you therefore, seeing our talke tendeth to honour let vs not omitte the worthinesse of such a person who as it seemeth deserueth fame, euen by nature to shewe foorth his praise. Therefore let me vnderstand at length what ye ment therein. &c. If you will attend I will as my memory serueth, vtter as I can the man that I meane, and shewe you what I sawe in his court touching Armes, and martiall prowes (as things whereto I tooke best regard and meetest for my facultie) Other matters which happened for solace of mind, by helpe of all the liberall Sciences flowing so abundantly, as it seemed in deede, the Muses had their abiding, I will passe ouer for lacke of skill to vtter the excellencie thereof, to such as sleepe in Pernasses hill, & haue tasted of Helicon, or drunk with Hesiodus flowing eloquence, to set forth the praise according to the worthinesse: and will returne to that I began with Armes, a matter meeter for a Souldier. After I had traueiled through the East part of th'unknowen world, to vnderstand of deeds of Armes, & so arriuing in the faire riuer of Thames, I lãded within half a leage from the city of London, which was (as I coniecture) in December last. And drawing neere the citie, sodenly heard the shot of double cannons in so great a number, & so terrible that it darkned the whole aire, wherwith although I was in my natiue country yet stood I amazed, not knowing what it ment. Thus as I abode in dispaire either to returne or continue my former

purpose

purpose, I chaunced to see comming towardes me an honest citizen, clothed in long garmet, keeping the high way, seeming to walke for his recreation, which pronosticated rather peace then perill. Of whom I demaunded the cause of this great shot, who frendly answered, It is quoth he warning shot to th'officers of the constable Marshall of the Inner Temple, to prepare to dinner. Why (said I) what is he of that estate, that seeketh not other meanes to warne his officers, then with such terrible shot in so peaceable a countrey. Marrie (saith he) he vttereth himselfe the better to bee that officer, whose name he beareth, I then demanded what prouince did he gouerne that needeth such an officer. Hee answered me, the prouince was not great in quantitie, but ancient in true nobylitie. A place sayd he priuileged by the most excellent Princes, the high gouernour of the whole land, wherein are the flore of Gentilmen of the whole Realme, that repaire thither to learne to rule, and obey by Law, to yeelde their fleece to their Prince and common weale, as also to vse all other exercises of bodie and minde whereunto nature most aptly serueth, to adorne by speaking, countenance, gesture, & vse of apparel, the person of a Gentleman, wherby amitie is obtained & continued, that gentlemen of all countries in their yoong yeeres, norished together in one place, with such comely order, and dailie conference are knit by continuall acquaintance in such vnitie of minds and manners, as lightly neuer after is seuered: then which is nothing more profitable to the common

weale.

weale. And after he had told me thus much of honor of the place, I cómended in mine owne conceit the pollicie of the gouernour, which seemed to vtter in it selfe, the foundation of a good common weale. For that the best of their people from tender yeres trayned vp in precepts of Iustice, it could not chose, but yeeld forth a profitable people, to a wise cómon weale. Wherefore I determined with my selfe to make proofe of that I heard by report. The next day I thought for my pastime to walke to this Temple, and entering in at the gates, I found the building nothing costly: but many comly gentlemen of face & person, and therto very courteous saw I passe too & fro: so as it seemed a Princes port to be at hande. And passing forward, entered into a Church of auncient building, wherein were mamie monumentes of noble personages armed in knightlie habite, with their cotes depainted in auncient shields, whereat I tooke pleasure to beholde. This gasing as one bereft with the rare sight, There came vnto me an Herehaught, by name *Palaphilas*, a King of Armes, who courteously saluted mee saying, for that I was a straunger, & seeming by my demeanour a louer of honour I was his geste of right. Whose courtesie (as reason was) I obeyed answering, I was at his commandement. Then saieth he, ye shall go to mine owne lodging, here within the Pallace, where we will haue such cheere as the time & countrey wil yeeld vs, where I assure you, I was so entertayned, as no where met I with better cheere or company. And after we had thus wel reposed vs, in conuenient time, he ledd me into his

office

office of Armes. The keeper thereof was his Cally-gate knight named Diligẽce, where lay comly couched bookes of auncient geastes, deedes of honor, Chronicles of countries, and histories of sundrie sorts. There were also the orders of Coronations, Creations, Dubbinges, Musteringes, Campinges with peacefull Progresses, Weddings, and Christnings, Orders of Robes Royall, and honourable Triumphes and Morninges, curiously hanged, and decked with mappes of sundrie Countries, describing their scituations and cõmodities. Aboue the rest, was a valance, where were Escocheons of the honorable estates now liuing within his Prouince. Within all these sate his pursuant Trustie, and his messenger Swift, studiously keeping those monumentes from wormie wemes. And further within, there was a seperate roome for his priuate studye, wherein sate his Herehaught Marshall, and afore him laye foure legers of huge volume, all of single cotes. And vpon shelues round about, were couched his seuen yeres visitations, vpon a side borde lay straight Pedegrees ascending, and Genealogies discending, and Ramous. And vpon the valence of that studie, were Scocheons of vnperfite bearing. Also within a presse, closely kept, lay diuerse reuerfed cotes. And on his right hande stood a faire Armour, which at a triumphe, by misfortune fell into the field, And on the lefte hande, the barding of a good steede, also a swoorde with a Gauntlet, all these (quod he) be not yet redeemed. And after he had thus shewed me the order of his studie, he ledde mee towardes the pallace of his Prince, to

passe

passe the time with pleasure, and by the way began to tell me a tale, the effect whereof I will recite. A gentleman (quod hee) named Desire, walking for his pastance in the faire field, beholding the beautifull shapes of dame natures deckinges, suddenlye felt the aire of pleasant *Eolus*, the breath of Fame, who sweetly recounted to him dame beauties gifts, which done, as he suddenly came, so likewise vanished vnknowne. Whereat the gentleman not a little maruailed. In which amaze (Gouernance) him saluted saying, be not agast, for I Gouernance shall be your shield, and euen yonder commeth Grace, who also will be your protector. Wherwith Grace likewise him embraced: I thanke you both (sayeth the gentleman) I was somwhat astonied at the suddaine comming, and returne of *Eolus*, till comforted by Gouernance. And I reioice my so happy chance to meete you here, whom so long I desired to see. Well, saith Gouernance, seeing we are so well met, wee will this faire day (wherein Phebus shewed himselfe) walke for our recreation to the Tower of doctrine: whether when they came, comly Countenance the portres friendly them saluted, and required them to passe in, taking Gouernance by the hand, and conueied them to the arts liberall, where dame Congruitie receiued Desire, with his companions: and them instructed in all the orders of their house. And after a time they had thus abiden there, Desire chaunced to espie dame Beautie passing too and fro in the Tower of Solace, whom hee earnestlie beholding, praised much her comly shape

and

and wished her company, minding to presse foorth into her presence, and readie to enter in at the dore, Danger, depainted his blushing face and woulde not suffer him to approche, wherewith he receiued griefe. For remedie herein he made suite to Counsell, declaring that with beholding beauue, he was entrapped vnwares. And desirous to acquaint himselfe with her qualities, he thought to offer her his seruice. But thrust back by danger durst not attempt his suite. Counsell bade him not dispaire, though daintie danger and froward fortune, had giuen him repulse. The meanes herein (saith he) to spye them is to acquaint your self with wisdome, whose sway is such in this Court, that daintie danger with her pewmate Fortune, dare not appeare in his presence for he lifteth aloft such as to him seemeth good, & treadeth downe their darlinges like weakelinges, void of any refuge. Therefore, who so will pleasure win, let him with wisdome first begin: and then no doubt your Lady will pitty your plaint. And the rather, when she seeth that by diligence, you seeke to obtaine her seruice. For harde is the hart, that loue perceth not. Let *Troylus* be to you herein a mirror, howe ofte hee languished wrapt in *Venus* bandes, yet time obtained loue of the vntrue *Creside*. And after sorowe, hee eftsoones obtained ioy. See also *Ponthus* that loued *Sidone*, with what carefull trauaile, and vnquiet rest the vnhappy corpes was tormoiled, with a restles head, till Time obtained her grace to graunte him fauour; whoe after rested in

great felicitie, Examples, a thousand more may be found herein. Wherefore leaue off this ruth, and seeke to liue by hope, til time may prepare the blind boy to pearse her tender hart, & force her to yeelde to Natures heſt, Then ſhall ye ſee the glyding looks ſteale foorth and ſhew them-ſelues the meſſengers of loue, whoſe ſugred vapors knitteth *Venus* conſent. And after the ſighes doth eaſe the melting heate. Wherefore ſorrowe no more, for ſurely Opertunitie & Time, ouerthroweth ſtrongeſt Towers. And think you then, the ſeely woman may reſiſt? No no, (quoth he) therefore proceede. Time will eſpie when Nature ſhall preuaile. Alas (quoth this Gent,) ſhe is beſides all ornaments of Nature, of noble parentage, rich in poſſeſſions, and large of dominion. I doubt therefore Diſdaine with ſcornfull lookes. What though, quoth Counſell, withdraw not yet your ſuit, for he that ſpareth to ſpeak, ſpareth to ſpeede Yeeld not although ſhe ſay nay. The womanlie gwiſe is euermore to delay. But none ſo ſtrong, that is inuincible. And then Counſell entering into the cloſet of Secrecie, tooke his leaue, bidding him proceed. And thus after he had well diſgeſted Counſelles aduice, hee went to the houſe of Chiualrie, where he was let in by the porter Strength, and embraced of youth and pleaſure, who accompanied him through the hall of auncient foundation. And ſo into preſence Chamber, richly arrayed and rappeſed with Arras curiouſely wrought, cõtaining the ſiege of Thebes, where ſate knights paſſing the time at Cheſſe, there were Phi-

losophers and Astronomers who droue the day away with their studious games. And in the middest vnder a rich cloth of antient and sumptuous work, sate chaired, Honour. To whom the gentleman humblie him inclined, shewing his long desire to see his Maiesty. Who welcomed him. And after enquiry made of his further behauior, wisedom, magnanimitie and fortitude, recounted to Honour, the good report of this desirous gentleman, and what perilles he had assaied to attaine to his presence. In recompence wherof, Honor commanded due Desart, to dub him knight of the field. Audacitie bare his helme, Courage the breast plate, Speede helde his spurres, and Truth gaue him the charge: which don accompanied by Curtesie, & his brother Nurture he passed forth to the pallace of comfort, where he met Fellowship of knighthood, with Perseuerance. There was he armed with hardines, wherewith he vanquished the serpent with nine heades, whereon were carractered the nine seuerall names. Dissimulation, Delay, Shame, Misreport, Discomfort, Variance, Enuie, Detraction, and Doublenesse, enemies to knighthood, And then he sacrificed in my princes Temple to the goddesse Pallas, who to continue his honour, ioyned him in mariage with ladie Beautie, and satisfied his desire, with whom after he had continued in long ioyful life, he was arrested by crooked age, & driuen for the assurance of his forthcomming, to find surety, Policie and Auarice. And anon after was summoned by Death, to appeare at a day appointed in the chamber

ber of Felicitie, there to render account of the charge committed to his rule liuing. Fame, with her seruant Memorie, were appointed to here the account, and ingrosse the bookes therof. And finally writt vp his Epitaph for his discharge, in memorie of his true honour. And after this order finished in the Chamber of Felicitie, There appeareth forworne Time, in darke shape with fashion as I shall shewe you. An old man, tall and strong of person, hauing long winges, and couered ouer all with Swallow fethers. In his right hand a burnning fire, In his left hande, an Horologe, a Sworde surely gerte. His legges were in bright armour, & he was marked with seuen Planettes in this wise. On the hinder part of his head, was Saturne: on his forehead, Iupiter: in his mouth, Mars: in his right wing, Sol: on his left wing, Mercurie: at his breast was Venus, and aboue his waste was horned Diana in the wane. This disguised shape fell at discord with Fame, rebuking her presumption, in that she said, her praise shoulde be for euer, saying he would not only deface all her honor, but all things on earth. And whileſt hee stoode in this boasting, came Eternitie, apparailed in white vesture with a triple Emperiall Diademe, and sayde to him: Firſt the highe God made heauen his owne dwelling place (although his power is euerie where) and there is Eternitie, where time may not abide, but is carried alwaies towards his own end. And as my maker had no beginning, so shall I neuer haue ending. All other things perish & loose their memory, I

alone Eternitie, am inuincible. And he that loueth God, doth his will, as a knight vanquishing the diuell, the world, and the flesh. Whose vertue shall liue with me Eternitie, in sight of the highest. And as this tale ended: there happened such noise of shotte, as if it had beene at the battrie of Bulloine, whereat I maruailed, thinking my selfe, not in safetie. Feare not, quoth *Palaphilos*, for it is the Master of the ordinance, that scowreth his shot to try their leuel, to be in redines whē the prince shal command. Wel, quod I, it is wel foreseene, in peace to prouide for warre. Thus talking we entered the princes hal, where anon we heard the noise of drum and fyfe. What meaneth this drumme said I. Quod he, this is to warn gentlemen of houshold to repaire to the dresser, wherefore come on with me: and yee shall stand where ye may best see the hal serued. And so from thence brought me into a long gallarie, that stretcheth it selfe alongest the hall, neere the Princes Table. Where I saw the Prince set, a man of tall personage, of manly countenance, some-what browne of visage, strongelie featured, and thereto comelie proportioned in all linealmentes of body. At the neather end of the same Table, were placed the ambassadors of diuers princes. Before him stood the caruer, Sewer and Cupbearer, with great number of Gentlemen-waiters attending his person. The Vshers making place to straungers of sundrie regions that came to behold th'onor of this mighty captain. After the placing of these honorable gests, The lords Steward, Treasorer, and keeper of Pallas seale,

ſeale, with diuers honorable perſonages of that nobilitie, were placed at a ſide table neere adioyning the prince on the right hand. And at another table on the left ſide were placed the treaſorer of the houſhold, ſecretarie, the princes ſerieant of Law, the iiij. Maſters of the Reuelles, The king of Armes, The deane of the Chapell, and diuers gentlemen Pentioners to furniſh the ſame. At an other table on the other ſide, were ſet the Maſter of the game, and his chiefe ranger, Maiſters of houſhold, clerkes of the Greene cloth and checke, with diuers other ſtrangers to furniſh the ſame. On the other ſide againſt them began the table, the liuetenant of the Tower, accompanied with diuers captaines of footbandes and ſhot. At the neather ende of the hall began the table, The high butler, and Panter, Clerkes of the kitchin, Maiſter Cooke of the priuie kitchen, furniſhed throughout with the ſouldiours and Guard of the Prince. All which with number of inferior officers placed & ſerued in the hall, beſides the great reſort of ſtraungers I ſpare to write. The Prince ſo ſerued with tender meates, ſweet fruits and daintie delicates, confectioned with curious Cookerie: as it ſeemed wonder, a world to ſerue the prouiſion. And at euerie courſe, the Trompettes ſounded the couragious blaſte of deadlye warre, with noiſe of drumme and fyfe, with the ſweete harmony of Viollens, ſhakbuts, recorders, and cornettes, with other inſtruments of muſicke, as it ſeemed Apolloes harpe had tewned their ſtroke. Thus the hall was ſerued after moſt auncient order of the Ilande, in

commendation whereof I say, I haue also seene the seruice of great princes, in solempn seasons & times of triumph, yet the order hereof was not inferior to any. But to proceed, this Herehaught *Pallaphilos*, euen before the second course came in stading at the high table, said in this manner. The mightie *Pallaphilos* prince of Sophie, high constable Marshall of the knights Temples, Patrone of the honorable order of Pegasus and therewith crieth a largesse. The prince praising the Hereliaught, bountifully rewarded him with a chaine to the value of an hundreth talents, I assure you I languish for lack of cunning ripely to vtter that I saw so orderlie handled, appertaining to seruice. Wherefore I cease and returne to my purpose. The supper ended and tables taken vp the high Constable rose, and a while stoode vnder the place of honour, where his achieuement was beautifully embrodered, and deuised of sundrie matters with the ambassadors of forren nations, as he thought good: Till *Pallaphilos*, king of Armes came in, his Herehaught, Marshall, and Pursuant, before him, and after followed his messenger and Caligate knight, who putting off his coronel made his humble obeisance to the prince, by whom he was commanded to draw nere and vnderstand his pleasure. Saying to him in few words to this effect. *Pallaphilos*, seeing it hath pleased the high Pallas to thinke me to demerite the office of this place, and thereto this night past, vouchsafed to descend from heauens to increase my further honor, by creating mee Knight of her order of Pegasus, as also com-

maunding me to ioine in the same societie, such valiant Gentlemen throughout her prouince, whose liuing honour hath best deserued the same, the choyse whereof most aptly belongeth to your skill (being the watchman of their doinges and Register of their deserts) I will ye chose as wel throughout our whole armies (as elsewhere) of such speciall gentlemen, as the Gods hath appointed the number of xxiiij. and the names of them present vs, commaunding also those chosen persons, to appeare in our presence in knightlie habite, that with conueniencie wee may proceede in our purpose. This done, *Palaphilos* obeying his Princes commaundement departed. And after a while returned accompanied with xxiiij. valiaunt Knightes all apparelled in long white vestures, with eche man a Scarfe of Pallas colours, and them presented with their names to the Prince, who allowed well his choyse, and commaunded him to do his office: who after his duetie to the Prince, bowed towardes these woorthie personages, standing euerie man in his auncientie, as he had borne armes in the fielde, and began to shew his Princes pleasure with thonour of the order much to this effect. If valiant: the action of vertues deedes, Achilles power in fielde, or Phirrus policie in Campe, or Scipios fortune in manlie Conqueſt, deserue stames of perpetuall memorie: Then you whose force Fortune followeth, whose prowes spreds abrod, whose conquests great, filleth the world with admiration, deserued to be crowned with renown.

That by politique gouernement, and long tryed skill, haue happily atcheiued, that by others was attempted. Like the inheritors of those aunceſtours, who for the common ſtate, neither ſpared labour, loſſe of libertie nor life, and all in aduancement of the ſame, whoſe bodies, although nowe dead, yet their vertue liues aloft, to the honour of you their poſteritie. And as wee ſee the forworne ſtocke claſping the yong and happy graft, cloſeth his ſhaken riftes, & is reuiued as yong againe: So you, as blowing buds of perfit roote, whoſe vertues keepe moyſt the old honour purſue the tried ſteppes of ſo good beginning, and haue attained (to your great honor) in time to bring foorth, ſo happy gouernement as we now behold with admiration ſo placed in tippe of high eſtate, as Pallas had couched the corner ſtone, which cannot ſwerue, if courage linked with loyaltie, fayle not to ſupport. Which if it happen as the Gods forbid, the honour gained with loſſe of ſo manie friendes, bloud of mightie enemies, deſtruction of ſo many riche regions, fertile ſoyles, populus Cities, heaped together in ſo many yeres, ſhall in a moment turne your conqueſt to perpetuall infamie, with ruine of the whole. For that ſtate is well gained, which honour continueth. The Prince well weighing this worke, ſo great, ſo new, obtained with ſo many perils, euen tempered with bloud of ſo manie enemies, cannot aſſure it ſelfe with many friendes, Neither long abide without that vnitie, wherein it had his being, hath therefore choſen by otacle deuine, a Sonet of Pallas knights,

answering her nature and condition, whereas she is daughter to mightie Ioue, nothing inferior to her father, so policie to her is proper: That the rather those naturall powers (armed wisedome) working in you her knights, Yea may like Souldiours of so mightie a patronesse, continue & aduance the glorie alreadie gained: which brought to ripenesse, you shall be partakers of the fruit hercin, with one yoke to lead forth, and liue in one consent, not as slaues, ouerwhelmed with the drunken dregs of slouth: Neither as subiectes to greedie gaine, but as free borne, of noble mindes (vnspotted in filth of this vaine life) prease on as companions in armes. That he of you, and you of him, being seuerall members, may create and conioyne one vnseperable bodie, as the whole may support the partes eche part seruing his place to vpholde the whole. For things deuided carrie their onely strength, which being together, double their enduring. This vnion a knot indissoluble, lynked with your consentes in so honorable a fellowship is a sure shielde to this estate, against all throwes of Fortune. This vnion perfectly rooted, may so throughlie worke with euerie of you, as with the fathers Patrimonie, the same may discende to the posteritie. So as your loyaltie lynked with fidelitie to this estate and honour, may seeme to haue noe ende. This perfected: the rest of the building must needes become inuincible. To the well framing whereof, yee are coupled in amitie thentrie, and harborough of high honour. And as heretofore, those workes of Nature, haue

well declared you, fraught with noble mindes: so hope I hereby, ye will nothing decline from auncient fame, neither become forgetfull of so great a benefite, nor as forwearied Souldiers, betake you to careleſſe reſte: but rather followe Fortunes enſigne with offered occaſion, to preferre your common wealth. Conſidering that valiant courages ſuffer no perill vnattempted to encreaſe their double honor, that whē the body is dead, the fame yet liueth with Gods, the only puffe of whoſe praiſe kindled the heart of *Ninus* to eſtabliſh Thaſſirian Monarchie, *Arbactus* to tranſlate the ſame to the Medes, *Cyrus*, to the Perſians, great *Alexander*, to ſhoulder it to the Macedonians. And laſtlie ſtirred the Romaine courages, whoſe name thundered Rome, to the terror of the worlde: to daunt thoſe mightie nations, & forced them to yeeld their conqueſts, roome, & honor, So in all times and ages, & amongeſt all Nations, prowes preuailed, and policy ruled with high honour in triumphe. And the noble minde whoſe reſtles head feeleth no trauaile ſeeketh to attaine fame, the reward of glory & conqueſt: wherefore hauing preſentlie a Prince, a guid to your well doing, a Patron of trüe nobilitie, no leſſe skilfull in Martiall feates, then readie with armed handes in your defence and honour, whoſe magnificence, this enriched Eſcocheon, authorized by trouth and men of my skill, doth ſufficientlie declare. Although to the worthineſſe I cannot ſhewe forth the excellency thereof, yet in diſcharging my ductie to Armes, I will ſeeke what may be

found

found, following the plain paths of the bearer. And as hereunto, I am not ignorant of the diuers kinde of emblazure, with their distinctions vsed in Heroical discipline, some by colour and mettal, stones of vertue, as by the heauens themselues, so meane I not to handle the baser manners. But rather following the excellencie of the person (whose honor I haue in hand) vse the emblazure thereof by heauens fittest for the cote of so noble a prince, and leaue the inferior sorts, as meet for meaner personages. And thus much said in effect, he shewed the achieument with his rod, and proceeded to the emblazure of the whole cote, briefelie expressing the particuler causes, of bearing euery part thereof

The high and mighty Constable beareth Mars, a chiefe indented two barres Sol, on a scocheon of pretence, Ioue, and two Flasques, Sol, a Dragon Mars, an Ægle Saturne, vnder one imperial crown, all within a coller accideled, deuided with double p p, endorsed with a Tablet of the order of Pegasus. The Targe of the highest goddesse Pallas, of Christaline colour, set on a Torce, Luna and Ioue, mantelled Saphier, doubled pearle. Al which assisted are by the strong *Hercules* and skilfull *Atlas*. And then began hee to shewe the causes of bearing of euerie peece, as he emblazed them.

This first part of the shielde, vttereth vnto you the beholders, that by the Gewly field, with chiefe, and Barres, Or, is sygnified the furious and Armed Mars, whose glowing heate, thirst bloudy reuenge. Yet herein such power, not wholy ruling,

Barred

barred by pleasant Sol, whose countenance carryeth mirth, and light bringeth ioy, to the face of the whole earth, whose nourishing heats suppresse the cruel coulds of dame Iunos cloudie aire, enemie to all buds and plants, that in time they maie yeelde ripenes to mans reliefe: Resembled is to the condition of this prince, that as he is fierce & fierie Mars, armed with Targe and sword, to oppresse Tyranny and Gorgon nations, the enemies of vertue, and quiet gouernment: so likewise by bloudie punishment, to teare the bowels of their rooting lusts, and quēch his hot desire, whose cursed members so disseuered, bringeth ioy to the iuste, and peace to the whole bodie, that each may dulie yeeld to the common head. Also by Sol, is further signified his exceeding bountie, rewarding with honour the deseruing Capitaine, as further declareth his line, and progenie, taking roote from Ioue, by lineal discent. Heire to Proculus, son of Cadmus, son of Phormio son of Nomos, lineal heire to Perseus, captaine and brother to Pallas, conqueror of the fowle Gorgon, son of his father, the high God Iupiter, begotten of Danae, inheritres to his daughter Pallas, ingēdred of his owne braine. Who, as he is descended from these, by naturall procreation, so their proper titles, patrimonye and fortune, he iustlie doth possesse, wherein discending from the first root, to his owne name, I will recite euerie seuerall title, agreeable to euerie seuerall name after the nature, and chance of their liues. And so in order of discent, ioyne them togither in forme of a stile, wherein ye shal perceiue

our

our prince the verie heire of true nobilitie by naturall procreation.

Iubiter: Solus ſumma fælicitas. Pallas: Sapiencia & Fortitudo. Perſeus: Politia & magnanimitas. Nomas: Racio & Iuſtitia. Phormio: Patientia & labor. Cadmus: Exiliym & aduerſa victoria. Proculus induſtria & Fortuna. Pallaphilos: virtus & ſcientia.

All which naming *Pallaphilos* and ſo aſcending vpwards maketh this ſtile & title of your Prince. The louer of wiſedome, leader of fortune, victor to wauering chance which patience directeth with ruled Lawe, Till preuailing pollicie ſet on by courage geueth the ouerthrow to tyrannie, placing wiſedome to ſubdue chance, and gouerne all in all. And as in the ſhield, the azured field is reſembled to the mightie Ioue, whoſe excellencie by nature is compared to the cleere firmament, being of it ſelfe the moſt pure work of the almightie, ſupporting the ſhining planets with all the orderly motions thereof, ſo it ſheweth the peereleſſe prince his orderly mooving with prouident pollicie & ſinguler Iuſtice, the pure image of Pallas kingdome. And as in the Azured heauen, Dan-phebus hath his being: that riſing in the Eaſt, throweth his reflections againſt the Weſt, and gineth light throughout that whole that our dimme ſights might behold the woonderfull work of the workman: So in this ſimple ſhield, the flaſquet gold, yeeldeth foorth in the puritie of the azured field therein conteined. Signifying the ſhining prowes raigning in the bearer, whoſe acts by armes make clere th'excellencie of the perſon, ioiful to the beholders. And the fyery Dragon with Eagle Sable

nowed

nowed vnder a crowne imperiall, the one chiefelie ruling, ſoreth in loftie Skies, the other of more vnweldie ſubſtance abideth amongeſt men, fierce and terrible, whoſe one eare faſt clapped to the earth and taile ſtopping the other, withſtandeth the enchaunters drift, well diſcloſeth his ſubtile nature, are yet thought two mightie contraries here made one: reſembled to the Crowned (Pallas) chiefe gouernor vnder the higheſt firmament, and loweſt earth, ruling all contraries by one power, wiſedome withdrawing eche force by mutuall accord, to ſerue place with their peculiar propertie for mans reliefe and want. The enuironed order of Pegaſus pendant vpon a coller accideled, deuided with P P. endorſed declareth compaſſing foreſight, conſtant in loue of wiſedome, whoſe name vttereth his nature by P P. endorſed, Palaphilos patron of Pegaſus: which is to ſay wiſdome, the welſpring of fame, agreeing with his worde, *Volat alta ad Sidera virtus*. And the Targe of the mighty Pallas of Chriſtaline colour, ſet on a Torce Luna, and loue manteled ſapheir, dubled Perle, ſignifieth that this targe of the celeſtial Gods, ſheweth thinceſtious life and filthy act committed by Meduſa daughter to King Phorcius, who ſpared not a publique place for holie rites. Yea the ſacred Temple of Minerua to practiſe her filthy luſt, with that ſame God Neptune, wherof as ſhe openly fled the diſcipline of womanly ſhamfaſtnes, ſhe was by the Gods decree for her ſo foule a fault, bereft of all dame Bewties ſhape, with euery comely ornament of Natures decking. The glyding eye framed to francies amorous luſt,

turned

turned was to wan and deadly beholding. And for those golden and crisped lockes, rose fowle and hideous Serpents, the worst of wayward Aspes. Thus euerie seemelie gifte transformed into loathsome annoiance, of a beautifull Queene, is made a beastlie monster, horrible to mankinde, a mirror for Venus minions. So the darke sences of that Gorgon ladie, whileſt wondering at the monster of her own shape, that she beheld in the shining shielde of her enemie, was suddenlie bereft of all those her woonted witchings. And nowe not able to alter the present enemy, into her crooked forme after the wonted manner, stood thus amazed, til seuered was her ouglie head borne in Pallas targe, from the carion body to pay the debt of her deserued trespas. This sheweth to you a Prince, a patron of vertue, the very knight of Pallas. Whose zealous affection preserueth religion: whose chaste disposition, defendeth places consecrate to Gods from filthie prophanation. And the offenders therein, with destruction of themselues, as monsters of nature, he plagueth with perpetuall infamie: whose dispatche giueth place to vertue, raising fame to the glorye of Honour prepared for euer. And as the Torse is by nature wreathed with pure colours of wise Ioue and Pale Luna, Manteled of the first, doubled of the seconde, so it vttereth the naturall hastie behauiour of the bearer, neyther abounding in hote desire neither oppressed with quamie colde, apt to vnweldy sloth. But with interchangable gouernement of ech dispositiō, supressing the growing pride of both

Who

who is found of modeſt behauiour appareled with Mantell of Secrecy and Counſell, by Pallas helpe, to him a naturall garment. All which by *Atlas* and *Hercules*, the one for knowledge in the heauens, the other for his xij. monſtrous labours, to the profit of mankind, are ſaid to ſuſtaine the world vpon their ſhoulders, vttering to vs hereby the further properties of Pallas Souldiour to be skilful in knowledge, and able to abide the trauels of the earth. So haue you her Knights, an armed Mars, A champion pollitique in field to fight, or at home to defend, An ordered Iuſticer without reſpecte. Merciſull to the meeke, enemie to monſtrous tyrannie, bountiful to the vertuous, and clothed with ſecrecie and Counſell, the chiefe Dominatour in earth and skies. Who ſo ruleth the whole as no parte may fall, agreing with his deuiſe, whoſe vertue ſhineth by fame in the houſe of honour. Such a Prince your companion in order, is no where founde. So mightie Mars doth gouerne you as the golden Sphere hath not diſcloſed, whoſe wiſedome leadeth Salomon, whoſe conqueſtes excell *Alexander*, whoſe labours to *Hercules* are nothing inferiour: whoſe power yoaketh the mightie and maketh free the bound, to whoſe gouernement euery eſtate offereth vnrequired their obedience. All which time hath tryed, and your eyes haue made true, wherin the duty of mine office vrgeth me not to be ſilent, eſpeciallie being of Pallas faction, An auncient Souldiour, preferred by skill to office of armes, whoſe countenance carrieth with it authoritie to iudge of Nobilitie,

and

and actes martiall rending to honour. So holden in the first age, as reuerenced by Libian fathers, honoured by great *Alexander*, supported by *Octauian* the Emperour, crowned by Charles the great, and confirmed by the law of Nations registers of troth: whose ducties is in battaile to iudge without corruption, to attribute without regarde, to continue to posteritie, and preferre to fame the victorious deserued honour: wherefore the fowles in the aire, beastes in earth, fish in seas, with all dame Natures motion witnesse *Pallas* wisedome. And bid mee pronounce the honour of this estate with glorie and fame perpetually to endure. Approch ye therefore, approche yee noble Gentlemen, who serue so mightie a patronesse, with so worthie a Captaine in so highe a fellowshippe. And receiue the gwerdon of your trauaile, the honour now offered: that your liuing fame may neuer perishe, till couching cowardise by shamefull flight, and raging vice, by deadly dent, are forced to flye the face of the whole earth. Then your vertue shall pricke forth Pegasus to liue aloft with Eterne felicitie, who ruleth all in all. Thus his perswasion ended, they were called forth one by one according to their auncienty, and vpon euery one attended seuen knightes that bare the peeces of his Armour. And kneeling in open sight was by the Herehaught, armed with the helme of Fortitude, who bad him manly to abide by wisdome, the blustring blastes of swelling Enuy, and froward fortune. Then was he likewise armed with the brestplate of Courage, that willingly he should pursue vice, fearing no perill, being armed with

vertue. After to him was deliuered the Targe of Pallas for his defence, manfully to inuade, or politikely to defend. Then was he girt with the ſword of Iuſtice, to meaſure by deſert, and cut ſhort the monſtrous head of growing Pride. Then were deliuered to him the ſpurs of Speed, to pricke therewith the horſe of Fame. Thē was he couered with the Mantell of Pallas triple colours, Argent, Or, and Purpure: that by ſimple trouth, ſecrete counſell, and good aduiſe to forecaſt ere he attempt, and then by ſpeed to proſecute with effect. Then laſtly was put about his neck, the collar of Pallas order, with pendant Pegaſus, to linke together with louing conſent, his armed defēce. That ſo by Pegaſus, he might to Honour mount, a place for a vertuous Conquerour. And for better aſſurance hereof, Trouth held the ſword, whileſt he was ſworne by the croſſe thereof, which was thus.

Wiſedome the guide of armed ſtrength,
Vp-riſe your knightlie name:
By force of prowes hawt, to clymb
The loſtie tower of Fame:
Aduance your honours by your deedes,
To liue for euermore,
As Pallas knights, by Pallas helpe,
Pallas ſerue ye therefore.

And this ended, the high Conſtable dubbeth him with ſworde, bidding him ariſe knight, by liuinge vertue. All which obſeruances finiſhed, *Pallaphilos* biddeth them go offer to Pallas, the firſt fruites of their gotten vertues, giuing thankes to the Goddeſſe with ſacrifice. And ſo they departed towards

the

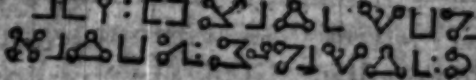
the Temple in such order as they came, saluing accompanied with two noble men, to euery of them. And before them were all soundes of Mars his Musicke and officers of armes in their order, their sacrifice done, they returned in like sorte to Palaphilos hall, where they perepared prices of honour for Tilt, Turney, and such knightly pastime. And after for their solace, they masked with Bewties dames, with such heauenly armony, as if Apollo and Orpheus had shewed their cunning. At length the high Constable departed the hall, Anon after, the squires for the bodie prepared to rest. And the Vshers commaunded to auoide, and so I departed to Palaphilos lodging, where I lackt no entertainement. *Le.* Sir, I thanke you for this good report, so well disclosed, as me thought, when you were telling, I saw the thinges doing wherein I commende your memorie that seemeth not to omit any thing, but rather vttering worde by worde as they were done. *Ge.* You knowe it belongeth to the office of armes, to make true reportes (especially in matters of high honour) least by corruption hee defaceth thinges well done, and thereby giues occasion to restlesse Enuy to spew her poyson to Honours blemish, which I assure you should be to his great rebuke, for an Herehaught must attend with Linceus eyes in drifts of Princes doings, wherefore I vse to note in tables, such things as I heere and see them do, and in such order, as I wil be sure to omit none. *Le.* Sir, it doth so appeare. And sorry I am that latter time hath wrought no newer matter that we likewise might spende a longer time in report thereof.

Ge. Why, are yee not yet ſatisfied with matters of honour? *Le.* No ſurely, my deſire is more nowe then when you firſt beganne. *Ge.* Well then, I will ſome other time when leaſure may ſerue vs both, runne ouer one peece more that yet I haue in ſtore. *Le.* Marry ſir, no time better then euen nowe, for I can well attend it. *Ge.* Noe ſoft, you muſt thinke all ſhrewes at home be not a ſleepe, wherefore I will hye me hence. The day paſſeth on, the meate burneth, my wife chideth, and except I haſt me home I may chance to haue *Socrates* ſhowre. *Le.* Marrie God defende. *Ger.* Nay, I would it were paſt, for (they ſay) after a ſtorme commeth a calme. *Le.* In good faith ye halfe diſcourage me to link my ſelfe with ſuch a clogge, leaſt when I would be fartheſt off, I ſhould find it about my head. *Ge.* Well trie when you will, and you ſhall find a ſhrew or a ſheepe, & therefore while time now ſerueth no better to vtter the reſt I haue to ſay, I will leaue vntill my returne. *Le.* With moſt hartie thankes for this my laſt farwel, I wiſh you wel to fare, & alſo to haue as much of euery one, as ſhall haue inſtructions by this my learning. *Ge.* It is inough, God be with you. Now (Golightly) the Purſeuant is gone. I thinke ſurely he is like to be cunning, if hee meete with a good Herehaught, which he is not like to doe if he ſayle with a ſoutheaſt winde into Flaunders. For as *Diogenes* calleth a riche man without learning a ſheepe with a golden fleeſe: ſo are they but countenanced by their gay cotes: ſuch he ment as ſerued the place that haue not the cunning to adde or ſubtract, but if he come where cunning is, he will take

his

his part. For he hath vſed three things that maketh the ſcholler better learned then his maiſter. As often to demaunde queſtions, to keepe them well in memorie, and to teach them againe to other.

Gentlemen, now ſith the Purſeuant is gone, I will ſhew you the figure of an Herehaught in haſt, in his apt apparell: ſuch one as King Edwarde the third made, for bringing him good newes from Britaine to Douer. By which figure you ſhall perceiue, that Herehaughts may haue all honourable ſhiftes, that poſſible may ſerue thereto; As in my time and of late yeeres, I ſaw an Herehaught for lacke of the Queenes coate of armes, take two trumpet banners and laced them togither, and ſo ſerued. I count him better Herehaught, and better apparelled, then this that ſtandeth here. And for that ſhift making, moſt worthie to be remembred perpetuallie amongſt Herehaughts, and to be written of in Chronicle for euer. For at that time, it was as effectuall, as though hee had had the Queenes royall coate of Armes. And though this Herehaught ſtand thus: account him not ſo bare of knowledge of this art, as it ſeemeth to you, he is of apparell. For he can read and well vnderſtand theſe two verſes folowing.



And who that can do the same (Golightly) shal become his scholler, vntill he haue learned as much of him, as he hath alreadie learned heere, and take him for his soueraigne Maister. This Herehaught is no Steganographier, his name is Panther, an Herhaught to the Queene of England, and serueth for hir Dutchie of Normandie: which seigniory, al English men are bound to honor, not onely because the most part of the Gentlemens auncestours that are now, came from thence with king William the Conquerour, and were Normanes; but for the sweete reuenues fet from thence at diuerse times by force of Armes, which hath bin richer to Englishe Souldiors then the spoyle of the Samnites was to the Romaines, who were armed in gold and siluer. For in the time of king Edwarde the thirde, at one voyage, his Souldiers were so laden with pray of armes, as they esteemed nothing but golde, siluer, and Estrich-fethers.

The

A Herehaught in haſt muſt thus be clad,
Vntill ſuch time as mo clothes be had.

The Herehaught that you see heere, in a chemise blanke, powdred and spotted with mullets Sable, which of the old Herehaughts is termed Gerately. He is shielded with one escocheon of England, first borne by the Queenes ancestor, holy Edward king and confessor. And whilest this Herehaught telleth of the banner, which is gold, a Panther in his proper colour regarding: he friendly warneth the Herhaught, with the words contained in the lace of the same banner. Whereunto the Dragon replieth, as appeareth in the scrole: vnto whom the herehaught answereth, as in the long square vnder al appeareth. The Herehaught thinketh himselfe to be cuested in a good cote of armes, presuming vpon the law. For *Bartoll* saieth, in time of neede, a man may take his shirt, and blot it full of spots, and that is verie good Armorie. The Panther of all other, is most amiablest, for by the sweete breath of his mouthe, and the odoriferous sauour of his bodie, all beastes are drawne to him. And as the Magnete by his vertue draweth to him the steele: so doo all beastes follow him for the beautie of diuers goodlie colours, whereby they thinke themselues neuer satisfied with the beholding thereof. And therefore they reuerence him as becommeth liege people to their soueraigne. Sir Iohn Froysart writeth, that sir Robert Knowles found in the towne of Anser in Brytain certaine skins of this beast, which were valued at 5000. mottons of golde. This much I thought good to speake because the value of this noble beast shoulde bee onely esteemed according to his rare worth. Such is the vertue likewise thereof, as there

is no

is no pestident sauour that may breede infection in the place where the same is hanged. The Dragon who holdeth the banner, wel may he be put in trust therewith. For as all beasts most feare him: so tremble they at his gaste countenance. Though he in like maner do feare the Panther so much as he flyeth from the aire of him: yet here he standeth to his charge, giuing example to you that be Gentlemen that haue receiued the Sacrament of Knightly dignitie (for so hath it beene called euen so long after Christes birth) to stand to vphold the banner, and maintaine the quarrell of your Queene. Learne of the blacke Prince, who said that his enemies should not finde him closed neither in Towne or Castell: but in the plaine fielde. When you therefore shall be victors, with spite doe not dishonour any other Princes banner. Considering in what despite, the Duke of Austrich tooke the treading of his banner vnder foote, which was of meere chance, but king Richard the first might say, of euill happe. Because hee was not onely imprisoned of his bodie long time, but it coste him an hundreth thousande poundes: which was, by the fraude of the Frenchmen and of the couetousnes of th'Almaines, vnto whom Sir Iohn Froysart sayth, Cursed be the Almaines, for they are people without pitie or honour. So are they nowe not onely tamers of Princes, but slaughter butchers ouer subiectes, and kill and shed Christian bloud for wages. Against whom with all enemies to the Realme, as Sir Iohn Froysart saieth, let English Archers shoote wholy

togither that those swart Rutters may be ouerthrowen both horse and man, with all their dagges and pistoleiers. And now to proceede further, But to returne to the banner, whereof I spake, I say vnto you, none can by order of Armes, tred vnder foote, or put to vilenesse any Christians banner: you may if occasion be giuen erase it, and for treason reuerte the same, but not wilfullie to pollute anie signe or token of armes. Therefore Gentlemen should not suffer Little Iohn, or Much the Millers sonne to be araied in cotes of Armes, as I haue seene some wear at Whitsontide in May-pole mirth, which haue bin pulled downe and giuen to them, by the Churchwardens of Gotham: Whoe, not onelie by a long deliberate doubt, drowned an Eele, but by aduise of Iohn of the same towne, banished a snaile: which deed done, he was demanded of the townes-men, what it was: quod Iohn, it is either something or nothing. None doo more hurt to the memory of your auncestors then such or such like of whom it greeueth me to tell off. But to returne to the Herehaught, who hath listened long while to heare the talke of *Genard* and *Leigh*, and hath gathered their communication in writing: And he knoweth wel that the Art of Logike was not of one mans dooing. For *Permenides* began the same, *Plato* augmented to it, but *Aristotle* finished with a full furniture: so this Herehaught, not woorthie to vnlace the buskinne of *Permenides*, or to holde the Candell to many Herehaughtes that he could name, and gentlemen in Englande borne, hath begun this booke

of

of the Arte of Artes in London language and ended it in Fleetestrete, not at the signe of the dogge in the maynger, but vnder the banner of the Panther, and so hath put it to Fames forge the ninth houre, of the ninth day, of the ninth moneth. Expecting now daily that *Plato* or one like to correct, and augment the same, and then after for an *Aristole* to finilhe the worke. Further the same Herehaught prayeth all Gentlemen to note the saying of *Marcus Tullius Cicero*, where hee biddeth them haue in minde, how farre the dignitie of mans nature: excelleth the condition of brute beasts which as they are but signes of honour, and honorable houses: so are they not so much to be boasted of as the honourable bearing of them without reproch. For the same *Tully* saith, the Maister of the house is not made woorthie by his house, but the house is honorable for the Maisters sake. As the iiij. honorable houses of the Innes of Court, which are honored for the Gentlemens sakes that bee therein, vnto whom with reuerence I giue this my disordered booke, with humble petition of pardon for my presumption, as to such as best can iudge therein. Like as Science and cunning is the only good thing of the world: so is ignorance the onely euill, the which is so distant from you in such a number of degrees, as neuer like to come nigh you. Wherfore, as *Dauid* saith, all people may clap their hands and reioice, that they haue such good Iudges, Magistrates and Iustices, sprong out of these houses of honor

whereby

whereby they are the more bound to pray God for your continuance: for the wealth of the realme, and quietnesse of the same. Herein I might compare your state (but that you are men) vnto the heauenly Ierarches, for that you haue the three things that Ierarches haue, that is, Order, cunning, and working. In your order is office, In your cunning, readines, and in your working is seruice. Without order, presumption is the work: without worke, negligence is the order: and without cunning, the worke is then reproueable, and the order is vnprofitable. And therefore as well in order, as cunning in working, euery Ierarchie followeth the conformitie, and likenes of God, who made vpon Mount Horeb, iij. the most ioyfullest hearts that euer were on earth. Him we beseech to graunt the Queene, with the iij. estates of this Realme, ioyfully to behold the glorie of his countenance in heauen, with the nine orders of Angels: Thereunto let euery English man say, Amen.

The Table.

A

Argent 4
Azure 6
Antiquitie of Armorie 21
Albone knight 28
A chieuement of a Duke 43
A chieuement of a baron 50
Asse 55
A chieuement of a knight 58
A chieuement of an Esquier 89
Arke 101
Annelets 105
Ascending pedegree 117
Abuse of cotes of armes 134

B

Blacke 7
Bathe 38
Baron 50
Bull 52
Boore 53
Bee 82
Billet 93
Bernacle 104
Banner challenged 107
Badge with word 112
Blazon of the atchieuemēt of a Prince 127

C

Colour 1
Cote rich 8
Cote faire 8
Cote glittering 8
Crosse of S. George 27
Cocke 60
Cockatrice 61
Couentrie 74
Camel 81
Cameleon 83
Cherub 84
Crownes 84
Crabbe 86
Case in the law of armes 27
Cheueron waies 105
Cheueron Enarched 105
Cheuerons braised 105
Cheuerons purfled 106
Corrupt English 114

D

Duke 43
Dolphin 57
Defacers of armes 77
Doue 83
Descending pedegree 117
Description of time 125
Description of Eternitie 125
Dubbing of the Paladian knights 130
Departure of the Purcuant 131
Dutches of Montford 70

E

Egle 59
Elephant 81
Escarbuncle 101
Enuected cote 106

F

Furres 75
Foxe 82
Figgeslippe 83
Fusile 92
Flower deluce 100
Flying horsse 118

G

Golde 1
Geules 5
Greene 9
Gentlemen of sundry callinges 16
Gote 54
Greyhound 55
Griffyn 61
Gutties 63
Gentlewomen 97
Garb 98
George 103

H

Herehaught created 41
Herehaught bounde to teach the Purcuant created 1
Horse 54
Hart 51
Helme 102
Hand 102
Humettes 106
Hasty Herehaught 132
Herehaught hasteth home 131
Herehaughts verse 138

K

Knight of the Bath 38
Knight Calligate 40
Knight Chiuallier 40
Katherin wheele 101
Knight and the Cobler 118
Knight Calligate is created a pursuant 114

L

Lyon 44
Leopard 50
Lyons head 84
Lofinges 62
Launce 102
Legge, and partes thereof 123
Loue that wee ought to beare to the Dutchie of Normandy 132
Lamenteth king Richard 134

M

Mettall 1
Murrey 12
Moone 58
Mesles 78
Marigolde 86
Mascle 92
Mandrage plant 99
Maunch 103
Mollet whole 73
Mollets blemished 105

Meire

Meire 111
Martlets 127
The meeting of Palaphilos with Gerard 120
N
Noblenes 12
Nine worthies 22
Nine worthy Gentlewomen 96
Nine difficult cotes 105
Nine sundry bordures 111
Number 9. embraced by the author 113
Nine differences of brethren 107
Nine sundry Badges of antiquitie 114
Nine thinges to be considered of an Herehaught 115
with the xij. monethes of the yere 115
O
Or 1
Officers of armes 39
Ordinaries especial 61
Ordinaries generall 68
Ordinaries charged 83
Ordinaries commixt 90
Oliues 98
Olue tree 99
Order of Palaphilos office 120
Order of the princes hall in the time of supper 123
P
Purpure 10
Purple 10
Pallas shield 16
Partition 25
Points of the escocheon 24
Perceuant 40
Porcupine 85
Pomegranade 85
Palme tree 99
Pheon 102
Paul 106
The pursuant wouldegiue armes 115
Pegasus 118
Palaphilos procured a Larges 124
Panther 133
R
Ramme 53
Rauen 60
Reioycings of Gentilitie 62
Rebatements 71
Reformation 77
Robin red breast 80
Rocke 81
Roundels 86
Rose 66
S
Siluer 4
Sable 7
Sagittarie 112
Sanguine 12
Shields of sundry fashions 16
Serpent 57
Sunne 58
Starre 59
Swanne 60
Saffron 80
Swallow 85
Sword bearing 94
Sinquefoile 110
Shippe 104
Saltier vnbrated 106
T
Tawney 10
Tenne 10
Talbot 55
Tyger 80
Towers 93
Treffoile 100
Tale of Palaphilos 124
V
Vermilion 5
Vert 9
Vertues of Chiualry 23
Vnicorne 52
Vesse 116
VV
VVinning of Armes 15
VVolfe 56
VVheate sheafe 98
VVater-bouget 74
VVarning to workemen of armory 104

FINIS.

The way to vnderstand Tricking.

THe olde order in Tricking of all manner of Armes, is to vse one letter for one word. It is necessarie for heroicall Artificers. As by example. The Queenes maiestie of England beareth quarterly France and Englande. The first, B. Flowers de Leuse O. The seconde, G. iij. Lyons passantes O. The third as the seconde, the fourth as the first.

O. *Or.*	Yellow
A. *Argent.*	White
G. *Geules.*	betweene Red and Tenne
B. *Azure.*	bright Blew
V. *Vert.*	Greene
P. *Purpure.*	Purple
E. *Ermine.*	white poudred with Blacke
Es. *Ermines.*	Black poudred White
T. *Tenne.*	Orenge colour
M. *Sanguine.*	Murrey
Pr. *Proper colour.*	Naturall
BB. *Blew.*	Sad Blew

FINIS.

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ATHLAS
VIRTVS · VOLAT · AETA · AD · SIDERA

HERCVLES